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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الْحَيْضِ

THE BOOK OF MENSTRUATION (HAYDH)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

باب الحَيْضِ

Chapter 1 – The Menstruation (*Haydh*)

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أُدَيْمِ بْنِ الْحُرِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَدَّ لِلنِّسَاءِ فِي كُلِّ شَهْرٍ مَرَّةً .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Adeym Bin Al Hurr who said,

'I heard Abu Abdullah^{asws} saying that Allah^{azwj} Blessed and High has Limitation for the women, once during every month'.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنْ ارْتَبْتُمْ فَقَالَ مَا جَازَ الشَّهْرَ فَهُوَ رَيْبَةٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[65:4] if you have a doubt**. So he^{asws} said: 'Whatever exceeds the month, so it is doubtful'.²

باب أَذْنَى الْحَيْضِ وَ أَقْصَاهُ وَ أَذْنَى الطُّهْرِ

Chapter 2 – The minimum of the menstruation (*Haydh*), and its maximum, and the minimum of the purity

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْتِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ أَذْنَى مَا يَكُونُ مِنَ الْحَيْضِ فَقَالَ ثَلَاثَةٌ وَ أَكْثَرُهُ عَشْرَةٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Ahmad Bin Asheym, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Abu Al-Hassan^{asws} about the minimum of what happens to be from the menstruation (*Haydh*). So he^{asws} said: 'Three (days), and the most of it is ten (days)'.³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَقَلُّ مَا يَكُونُ الْحَيْضُ ثَلَاثَةَ أَيَّامٍ وَ أَكْثَرُ مَا يَكُونُ عَشْرَةَ أَيَّامٍ .

¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 1 H 1

² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 1 H 2

³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 2 H 1

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The least of what the menstruation (*Haydh*) happens is for three days, and the most of what it can happen to be for is ten days'.⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ أَدْنَى مَا يَكُونُ مِنَ الْحَيْضِ فَقَالَ أَذْنَاهُ ثَلَاثَةٌ وَ أَبْعَدُهُ عَشْرَةٌ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Ali Bin Ibrahim, from his father, altogether from Safwan Bin Yahya who said,

'I asked Abu Al-Hassan^{asws} about the least of what the menstruation (*Haydh*) can happen to be. So he^{asws} said: 'The least is for three days, and the furthest (it can go to) is ten (days)'.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا يَكُونُ الْفَرْءُ فِي أَقَلِّ مِنْ عَشْرَةِ أَيَّامٍ فَمَا زَادَ أَقَلُّ مَا يَكُونُ عَشْرَةٌ مِنْ حِينَ تَطْهَرُ إِلَى أَنْ تَرَى الدَّمَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The pure period (menstruation (*Haydh*)-free) cannot happen to be less than ten days. That is the time from the end of one period of *Haydh* (menses) to the beginning of the second one'.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَدْنَى الطَّهْرِ عَشْرَةُ أَيَّامٍ وَ ذَلِكَ أَنَّ الْمَرْأَةَ أَوَّلَ مَا تَحِيضُ رُبَّمَا كَانَتْ كَثِيرَةَ الدَّمِ فَيَكُونُ حَيْضُهَا عَشْرَةَ أَيَّامٍ فَلَا تَزَالُ كُلَّمَا كَبُرَتْ نَقَصَتْ حَتَّى تَرْجِعَ إِلَى ثَلَاثَةِ أَيَّامٍ فَإِذَا رَجَعَتْ إِلَى ثَلَاثَةِ أَيَّامٍ ارْتَفَعَ حَيْضُهَا وَ لَا يَكُونُ أَقَلَّ مِنْ ثَلَاثَةِ أَيَّامٍ

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The least of the pure (period) would be of ten days, and that is because the woman, at the beginning the menstruation (*Haydh*) could be a lot of blood, so her menstruation (*Haydh*) would come to be for ten days. So it would not cease as she gets older, it would keep reducing until it returns to being for three days. So when she returns to the three days (of menstruation (*Haydh*)), her menstruation (*Haydh*) would be Raised (she would enter menopause), and it would not happen to be for less than three days.

فَإِذَا رَأَتْ الْمَرْأَةُ الدَّمَ فِي أَيَّامِ حَيْضِهَا تَرَكَتِ الصَّلَاةَ فَإِنْ اسْتَمَرَّ بِهَا الدَّمُ ثَلَاثَةَ أَيَّامٍ فَهِيَ حَائِضٌ وَ إِنْ انْقَطَعَ الدَّمُ بَعْدَ مَا رَأَتْهُ يَوْمًا أَوْ يَوْمَيْنِ اغْتَسَلَتْ وَ صَلَّتْ وَ انْتظرتْ مِنْ يَوْمِ رَأَتْ الدَّمَ إِلَى عَشْرَةِ أَيَّامٍ فَإِنْ رَأَتْ فِي تِلْكَ الْعَشْرَةِ أَيَّامٍ مِنْ يَوْمِ رَأَتْ الدَّمَ يَوْمًا أَوْ يَوْمَيْنِ حَتَّى يَتِمَّ لَهَا ثَلَاثَةُ أَيَّامٍ فَذَلِكَ الَّذِي رَأَتْهُ فِي أَوَّلِ الْأَمْرِ مَعَ هَذَا الَّذِي رَأَتْهُ بَعْدَ ذَلِكَ فِي الْعَشْرَةِ فَهُوَ مِنَ الْحَيْضِ

So when the woman sees the blood during the days of her menstruation (*Haydh*), she should leave the *Salaat*. So if the blood continues with her for three days, so she

⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 2 H 2

⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 2 H 3

⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 2 H 4

is menstruating, and if the blood gets cut off after having seen it for a day or two days, she should wash and pray *Salaat*, and she should wait from the day she saw the blood, for up to ten days. So if she were to see the blood during these ten days, from the day she first saw the blood, by a day or two days until it completes the three days for her, so that which she had seen during the beginning of the matter, along with this which sees after that during the ten (days), so it is from the menstruation (*Haydh*).

وَ إِنْ مَرَّ بِهَا مِنْ يَوْمٍ رَأَتْ الدَّمَ عَشْرَةَ أَيَّامٍ وَ لَمْ تَرَ الدَّمَ فَذَلِكَ الْيَوْمُ وَ الْيَوْمَانِ الَّذِي رَأَتْهُ لَمْ يَكُنْ مِنَ الْحَيْضِ إِنْمَا كَانَ مِنْ عِلَّةٍ إِمَّا مِنْ قَرْحَةٍ فِي جَوْفِهَا وَ إِمَّا مِنَ الْجَوْفِ فَعَلَيْهَا أَنْ تُعِيدَ الصَّلَاةَ تِلْكَ الْيَوْمَيْنِ الَّتِي تَرَكَتْهَا لِأَنَّهَا لَمْ تَكُنْ حَائِضًا فَيَجِبُ أَنْ تُقْضِيَ مَا تَرَكَتْ مِنَ الصَّلَاةِ فِي الْيَوْمِ وَ الْيَوْمَيْنِ

And if there pass ten days for her from the days she first saw the blood, and she does not see the blood (anymore), so that day and the two days (after that) which she sees it would not happen to be from the menstruation (*Haydh*). But rather, it would be from an illness, either from an ulcer in her inside or from the internal (problems). Thus, upon her would be that she repeats the *Salaat* for those two days which she had neglected, because it did not happen to be a menstruation (*Haydh*), and it would Obligate upon her that she makes up what she neglected from the *Salaat* during the day and the two days.

وَ إِنْ تَمَّ لَهَا ثَلَاثَةُ أَيَّامٍ فَهُوَ مِنَ الْحَيْضِ وَ هُوَ أَدْنَى الْحَيْضِ وَ لَمْ يَجِبْ عَلَيْهَا الْقَضَاءُ وَ لَا يَكُونُ الطُّهُرُ أَقَلَّ مِنْ عَشْرَةِ أَيَّامٍ فَإِذَا حَاضَتْ الْمَرْأَةُ وَ كَانَ حَيْضُهَا خَمْسَةَ أَيَّامٍ ثُمَّ انْقَطَعَ الدَّمُ اغْتَسَلَتْ وَ صَلَّتْ فَإِنْ رَأَتْ بَعْدَ ذَلِكَ الدَّمَ وَ لَمْ يَتِمَّ لَهَا مِنْ يَوْمٍ طَهَّرَتْ عَشْرَةَ أَيَّامٍ فَذَلِكَ مِنَ الْحَيْضِ تَدْعُ الصَّلَاةَ

And if the three days are completed for her, so it is from the menstruation (*Haydh*), and it is the least of the menstruation (*Haydh*) and would not Obligate the making up (of the *Salaat*) upon her; and the purity would not happen to be for less than ten days. So when the woman menstruates, and her menstruation (*Haydh*) is for five days, then the blood gets cut off, she should wash and pray *Salaat*. So if she were to see the blood after that and ten days are not completed from her from the day when she first saw the blood, so that is from the menstruation (*Haydh*). She should leave the *Salaat*.

وَ إِنْ رَأَتْ الدَّمَ مِنْ أَوَّلِ مَا رَأَتْ الثَّانِي الَّذِي رَأَتْهُ تَمَامَ الْعَشْرَةِ أَيَّامٍ وَ دَامَ عَلَيْهَا عَدَّتْ مِنْ أَوَّلِ مَا رَأَتْ الدَّمَ الْأَوَّلِ وَ الثَّانِي عَشْرَةَ أَيَّامٍ ثُمَّ هِيَ مُسْتَحَاضَةٌ تَعْمَلُ مَا تَعْمَلُهُ الْمُسْتَحَاضَةُ

And if she sees the blood secondly after what she saw for the first complete ten days, and it is upon her for a number (of days), then it is inter-period bleeding (*Istihaza*). She would do what the one with the inter-period bleeding (*Istihaza*) does'.

وَ قَالَ كُلُّ مَا رَأَتْ الْمَرْأَةُ فِي أَيَّامِ حَيْضِهَا مِنْ صُفْرَةٍ أَوْ حُمْرَةٍ فَهُوَ مِنَ الْحَيْضِ وَ كُلُّ مَا رَأَتْهُ بَعْدَ أَيَّامِ حَيْضِهَا فَلَيْسَ مِنَ الْحَيْضِ .

And he^{asws} said: 'Everything what the woman sees during the days of her menstruation (*Haydh*), from yellowness or redness, so it is from the menstruation

(*Haydh*), and everything what she sees after the days of the her menstruation (*Haydh*), so it is not from the menstruation (*Haydh*)'.⁷

باب الْمَرْأَةِ تَرَى الدَّمَ قَبْلَ أَيَّامِهَا أَوْ بَعْدَ طُهْرِهَا

Chapter 3 – The woman sees the blood before her (regular) days, or after her purity

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا رَأَتْ الْمَرْأَةُ الدَّمَ قَبْلَ عَشْرَةٍ فَهُوَ مِنَ الْحَيْضَةِ الْأُولَى وَإِنْ كَانَ بَعْدَ الْعَشْرَةِ فَهُوَ مِنَ الْحَيْضَةِ الْمُسْتَقْبَلَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Jameel, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the woman sees the blood before ten days (elapsing from the end of the menstruation (*Haydh*)), so it is from the first menstruation (*Haydh*), and if it was after the ten (days), so it is from the next menstruation (*Haydh*)'.⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَرَى الدَّمَ قَبْلَ وَقْتُ حَيْضِهَا فَقَالَ إِذَا رَأَتْ الدَّمَ قَبْلَ وَقْتُ حَيْضِهَا فَلْتَدْعِ الصَّلَاةَ فَإِنَّهُ رُبَّمَا تَعْجَلُ بِهَا الْوَقْتُ فَإِذَا كَانَ أَكْثَرَ مِنْ أَيَّامِهَا الَّتِي كَانَتْ تَحِيضُ فِيهَا فَلْتَنْتَرِبْصُنْ ثَلَاثَةَ أَيَّامٍ بَعْدَ مَا تَمُضِي أَيَّامُهَا فَإِذَا تَرَبَّصْتَ ثَلَاثَةَ أَيَّامٍ وَ لَمْ يَنْقَطِعْ عَنْهَا الدَّمُ فَلْتَصْنَعْ كَمَا تَصْنَعُ الْمُسْتَخَاضَةُ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Zur'at, from Sama'at who said,

'I asked him^{asws} about the woman who sees the blood before the (regular) time of her menstruation (*Haydh*). So he^{asws} said: 'When she sees the blood before the (regular) time of her menstruation (*Haydh*), so let her leave the *Salaat*, for perhaps the time has hastened with her. So when it was from that her days which she tends to menstruate in, so let her wait for three days after her days have passed. So when she has waited for three days and the blood does not get cut off from her, so let her do just as what the woman with inter-period bleeding (*Istihaza*) would do'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كَانَتْ أَيَّامَ الْمَرْأَةِ عَشْرَةَ أَيَّامٍ لَمْ تَسْتَطِعْهُنَّ وَإِذَا كَانَتْ أَقَلَّ اسْتَطَعَتْهُنَّ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the (regular) days (of the menstruation (*Haydh*)) of the woman are ten days, she would not examine herself, and when it was less, she should examine herself'.¹⁰

⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 2 H 5

⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 3 H 1

⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 3 H 2

¹⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 3 H 3

باب الْمَرْأَةِ تَرَى الصُّفْرَةَ قَبْلَ الْحَيْضِ أَوْ بَعْدَهُ

Chapter 4 – The woman sees the yellowness before the menstruation (*Haydh*), or after it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيْزِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تَرَى الصُّفْرَةَ فِي أَيَّامِهَا فَقَالَ لَا تُصَلِّي حَتَّى تَنْقُضِي أَيَّامَهَا وَ إِنْ رَأَتْ الصُّفْرَةَ فِي غَيْرِ أَيَّامِهَا تَوَضَّأَتْ وَ صَلَّتْ .

Ali Bin Ibrahim, from his father, and Muhammad in Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the woman who sees the yellowness during her (regular menstruating) days. So he^{asws} said: 'She should not pray *Salaat* until her (regular) days have passed; and if she were to see the yellowness during other than her (regular) days, she should perform ablution, and she should pray *Salaat*'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْمَرْأَةِ تَرَى الصُّفْرَةَ فَقَالَ إِنْ كَانَ قَبْلَ الْحَيْضِ بِيَوْمَيْنِ فَهُوَ مِنَ الْحَيْضِ وَ إِنْ كَانَ بَعْدَ الْحَيْضِ بِيَوْمَيْنِ فَلَيْسَ مِنَ الْحَيْضِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Is'haq Bin Ammar, from Abu Baseer,

(It has been narrated) from Abdullah^{asws} regarding the woman who sees the yellowness. So he^{asws} said: 'If it was before the menstruation (*Haydh*) by two days, so it is from the menstruation (*Haydh*), and if it was after the menstruation (*Haydh*) by two days, so it is not from the menstruation (*Haydh*)'.¹²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا رَأَتْ الْمَرْأَةُ الصُّفْرَةَ قَبْلَ انْقِضَاءِ أَيَّامِ عَدَّتِهَا لَمْ تُصَلِّ وَ إِنْ كَانَتْ صُفْرَةً بَعْدَ انْقِضَاءِ أَيَّامِ قُرْبِهَا صَلَّتْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Ismail Al Ju'fy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the woman sees the yellowness before the passing of her numbered days, she should not pray *Salaat*; and if the yellowness was after the passing of her days of purity, she should pray *Salaat*'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ عَنِ الْمَرْأَةِ تَرَى الصُّفْرَةَ فَقَالَ مَا كَانَ قَبْلَ الْحَيْضِ فَهُوَ مِنَ الْحَيْضِ وَ مَا كَانَ بَعْدَ الْحَيْضِ فَلَيْسَ مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

¹¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 4 H 1

¹² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 4 H 2

¹³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 4 H 3

'Abu Abdullah^{asws} was asked and I was present, about the woman who sees the yellowness. So he^{asws} said: 'Whatever was before the menstruation (*Haydh*), so it is from the menstruation (*Haydh*), and whatever was after the menstruation (*Haydh*), so it is not from it'.¹⁴

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ قَالَ قَالَ الصُّفْرَةُ قَبْلَ الْحَيْضِ بِيَوْمَيْنِ فَهُوَ مِنَ الْحَيْضِ وَ بَعْدَ أَيَّامِ الْحَيْضِ لَيْسَ مِنَ الْحَيْضِ وَ هِيَ فِي أَيَّامِ الْحَيْضِ حَيْضٌ .

Muhammad Bin Abu Abdullah, from Muawiya Bin Hukeym who said,

'He^{asws} said: 'The yellowness (before the menstruation (*Haydh*) by two days, so is from the menstruation (*Haydh*), and (the yellowness) after the days of the menstruation (*Haydh*) is not from the menstruation (*Haydh*); and it (yellowness) during the days of the menstruation (*Haydh*), is a menstruation (*Haydh*)'.¹⁵

باب أَوَّلُ مَا تَحِيضُ الْمَرْأَةُ

Chapter 5 – The first (menstruation (*Haydh*) which the woman menstruates

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مَهْرَانَ قَالَ سَأَلْتُهُ عَنِ الْجَارِيَةِ الْبُكَرِ أَوَّلَ مَا تَحِيضُ فَتَقْعُدُ فِي الشَّهْرِ فِي يَوْمَيْنِ وَ فِي الشَّهْرِ ثَلَاثَةَ أَيَّامٍ وَ يَخْتَلِفُ عَلَيْهَا لَا يَكُونُ طَمُثُهَا فِي الشَّهْرِ عِدَّةَ أَيَّامٍ سِوَاءَ قَالَ فَلَهَا أَنْ تَجْلِسَ وَ تَدْعَ الصَّلَاةَ مَا دَامَتْ تَرَى الدَّمَ مَا لَمْ تَجْزِ الْعِشْرَةَ فَإِذَا اتَّفَقَ الشَّهْرَانِ عِدَّةَ أَيَّامٍ سِوَاءَ فَتِلْكَ أَيَّامُهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I asked him^{asws} about the virgin girl menstruating the first time, so she sits (menstruating) during the month for two days, and during (another) month, for three days, and it is different upon her, her menstruating not occurring upon her during the month with the same number of days. He^{asws} said: 'For her is that she sits (awaiting) and leaves the *Salaat* for as long as she sees the blood, as long as she does not exceed the ten (days). So when the two months coincide with the number of days as being the same, so those are her (regular) days'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَرْأَةُ تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تَدْعُ الصَّلَاةَ فَلْتُمْ فَإِنَّهَا تَرَى الطُّهْرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تُصَلِّي فَلْتُمْ فَإِنَّهَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تَدْعُ الصَّلَاةَ فَلْتُمْ فَإِنَّهَا تَرَى الطُّهْرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تُصَلِّي فَلْتُمْ فَإِنَّهَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تَدْعُ الصَّلَاةَ تَصْنَعُ مَا بَيْنَهَا وَ بَيْنَ شَهْرٍ فَإِذَا انْقَطَعَ الدَّمُ عَنْهَا وَ إِلَّا فَهِيَ بِمَنْزِلَةِ الْمُسْتَحَاضَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yunus Bin Yaqoub who said,

'I said to Abu Abdullah^{asws}, 'The woman sees the blood for three or four days'. He^{asws} said: 'She should leave the *Salaat*'. I said, 'Supposing she sees the purity for three days or four?' He^{asws} said: 'She should pray *Salaat*'. I said, 'Supposing she sees the blood for three days or four?' He^{asws} said: 'She should leave the *Salaat*'. I said, 'Supposing she sees the purity for three days or four?' He^{asws} said: 'She should pray

¹⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 4 H 4

¹⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 4 H 5

¹⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 5 H 1

Salaat. I said, 'Supposing she sees the blood for three days or four?' He^{asws} said: 'She should leave the *Salaat*. She should keep doing so for what is between her and a month. So, when the blood does get cut off from her (then fine), otherwise she would be at the status of the woman with inter-period bleeding (*Istihaza*)'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ جَارِيَةٍ حَاضَتْ أَوَّلَ حَيْضِهَا فَدَامَ دَمُهَا ثَلَاثَةَ أَشْهُرٍ وَ هِيَ لَا تَعْرِفُ أَيَّامَ أَفْرَائِهَا فَقَالَ أَفْرَاؤُهَا مِثْلُ أَفْرَاءِ نِسَائِهَا فَإِنْ كَانَتْ نِسَاؤُهَا مُخْتَلِفَاتٍ فَأَكْثَرُ جُلُوسِهَا عَشْرَةَ أَيَّامٍ وَ أَقَلُّهُ ثَلَاثَةَ أَيَّامٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it, from Zur'at, from Sama'at who said,

'I asked him^{asws} about a girl menstruating the first menstruation (*Haydh*), so the bleeding remains for three months, and she does not recognise the days of her pure period. So he^{asws} said: 'Her pure period is like the pure periods of her womenfolk. So if it was such that (pure periods of) her womenfolk are different, so the most she can sit (waiting) for is for ten days, and the least is for three days'.¹⁸

باب اسْتِبْرَاءِ الْحَائِضِ

Chapter 6 – The absolution of the menstruating woman

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ وَ غَيْرِهِ عَنْ يُونُسَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سِئِلَ عَنْ امْرَأَةٍ انْقَطَعَ عَنْهَا الدَّمُ فَلَا تَدْرِي أَمْ طَهَّرَتْ أَمْ لَا قَالَ تَقُومُ قَائِمًا وَ تُلْزِقُ بَطْنَهَا بِحَائِطٍ وَ تَسْتَدْخِلُ فُطْنَةً بَيْضَاءَ وَ تَرْفَعُ رِجْلَهَا الْيُمْنَى فَإِنْ خَرَجَ عَلَى رَأْسِ الْفُطْنَةِ مِثْلَ رَأْسِ الدَّبَابِ دَمٌ عَبِيطٌ لَمْ تَطْهَرْ وَ إِنْ لَمْ يَخْرُجْ فَقَدْ طَهَّرَتْ تَغْتَسِلُ وَ تُصَلِّي .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, and someone else, from Yunus, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about a woman from whom the blood had been cut off, but she did not know whether she was pure or not. He^{asws} said: 'She should stand upright and lean against a wall and insert a (piece of) white cotton and raise her right leg. So if there comes out upon the tip of the cotton, blood like the (size of a) head of an insect, it is premature and she is not clean yet; but if there does not come out (any blood), so she is clean. She should wash and pray *Salaat*'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أُيُوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَادَتِ الْحَائِضُ أَنْ تَغْتَسِلَ فَلْتَسْتَدْخِلْ فُطْنَةً فَإِنْ خَرَجَ فِيهَا شَيْءٌ مِنَ الدَّمِ فَلَا تَغْتَسِلُ وَ إِنْ لَمْ تَرَ شَيْئًا فَلْتَغْتَسِلُ وَ إِنْ رَأَتْ بَعْدَ ذَلِكَ صَفْرَةً فَلْتَتَوَضَّأُ وَ لْتُصَلِّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the menstruating woman intends to wash (for *Salaat*), so let her insert a (piece of) cotton. So if something from the blood comes out in it, then she should not wash (for *Salaat*), but

¹⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 5 H 2

¹⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 5 H 3

¹⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 6 H 1

if she does not see anything, so let her wash (for *Salaat*); and if she were to see yellowness after that, so let her perform ablution, and let her pray *Salaat*.²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطِرِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ ابْنِ مُسْكَانَ عَنْ شُرْحَبِيلِ الْكِنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ كَيْفَ تَعْرِفُ الطَّامِثَ طَهْرَهَا قَالَ تَعْتَمِدُ بِرِجْلِهَا الْيُسْرَى عَلَى الْحَائِطِ وَتَسْتَدْخِلُ الْكُرْسُفَ بِيَدِهِ الْيُمْنَى فَإِنْ كَانَ تَمَّ مِثْلَ رَأْسِ الذَّبَابِ خَرَجَ عَلَى الْكُرْسُفِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Abu Hamza, from Ibn Muskan, from Shurahbeyl Al Kindy,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'How would the menstruating woman recognise that she is clean?' He^{asws} said: 'She would lean with her left leg against the wall, and she would insert the cloth with her right hand. So she was (still) menstruating, (blood) the like of the head of the fly would come out upon the cloth'.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّهُ بَلَغَهُ أَنَّ نِسَاءً كَانَتْ إِحْدَاهُنَّ تَدْعُو بِالْمُصْبَاحِ فِي جَوْفِ اللَّيْلِ تَنْظُرُ إِلَى الطَّهْرِ فَكَانَ يَعْيبُ ذَلِكَ وَ يَقُولُ مَتَى كَانَتْ النِّسَاءُ يَصْنَعْنَ هَذَا .

Muhammad Bin Yahya, from Ahmad Bin Myhammad, from Ibn Mahboub, from Abu Hamza,

Once it was mentioned before Abu Ja'far^{asws} that, women during the night, asked for a lantern to examine if blood discharge has stopped or not; and it was considered laughable. So he^{asws} said: 'When did the women ever do this? (meaning the proper test is with a piece of cotton)',²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ ثَعْلَبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَانَ يَنْهَى النِّسَاءَ أَنْ يَنْظُرْنَ إِلَى أَنْفُسِهِنَّ فِي الْمَحِيضِ بِاللَّيْلِ وَ يَقُولُ إِنَّهَا قَدْ تَكُونُ الصُّفْرَةَ وَ الْكُدْرَةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa'alba,

(It has been narrated) from Abu Abdullah^{asws} having forbidden the women that they should be examining themselves regarding the menstruation (*Haydh*) at night, and he^{asws} was saying: 'It can happen to be the yellowness or some kind of dirt'.²³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْبَصْرِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الْأَخِيرَ (عَلَيْهِ السَّلَامُ) وَ قُلْتُ لَهُ إِنَّ ابْنَةَ شِهَابٍ تَقْعُدُ أَيَّامَ أَفْرَائِهَا فَإِذَا هِيَ اغْتَسَلَتْ رَأَتْ الْفُطْرَةَ بَعْدَ الْفُطْرَةِ قَالَ فَقَالَ مَرَّهَا فَلْتَقُمْ بِأَصْلِ الْحَائِطِ كَمَا يَقُومُ الْكَلْبُ تَمَّ تَأْمُرُ امْرَأَةً فَلْتَعْمَرَ بَيْنَ وَرِكَيْهَا عَمْرًا شَدِيدًا فَإِنَّهُ إِنَّمَا هُوَ شَيْءٌ يَبْقَى فِي الرَّجْمِ يُقَالُ لَهُ الْإِرَاقَةُ وَ إِنَّهُ سَيَخْرُجُ كُلُّهُ ثُمَّ قَالَ لَا تُخْبِرُوهُنَّ بِهَذَا وَ شِبْهِهِ وَ ذُرُوهُنَّ وَ عَلْتُهُنَّ الْفَذْرَةَ

Ali Bin Muhammad, from one of our companions, from Muhammad Bin Ali Al Basry who said,

'I asked Abu Al-Hassan^{asws} the last, and I said to him^{asws}, 'The daughter of Shihaab sat for days during her purity. But when she washed, she saw drop after the drop (of blood)'. He^{asws} said: 'Instruct her, so let her stand by the base of the wall just as the dog stands. Then she should instruct a woman to press between her legs with an

²⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 6 H 2

²¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 6 H 3

²² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 6 H 4

²³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 6 H 5

intense pressing, for it, rather is a thing which remained in the womb, called 'Al-Iraaqat' and it would all be coming out'. Then he^{asws} said: 'Do not inform them (women) with this and with the likes of it, and leave them and their dirty ailment'.

قَالَ فَفَعَلْتُ بِالْمَرَأَةِ الَّذِي قَالَ فَانْقَطَعَ عَنْهَا فَمَا عَادَ إِلَيْهَا الدَّمُ حَتَّى مَاتَتْ .

He (the narrator) said, 'So I did it via the woman, that which he^{asws} said, and it was cut off from her, and the blood (drops) did not return to her until she died'.²⁴

بابُ غُسْلِ الْحَائِضِ وَ مَا يُجْزئُهَا مِنَ الْمَاءِ

Chapter 7 – The washing of the menstruating woman, and what would suffice her from the water

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ النِّسَاءَ الْيَوْمَ أَحَدَتْنَ مَشْطاً نَعَمِدُ إِحْدَاهُنَّ إِلَى الْفَرَامِلِ مِنَ الصُّوفِ تَفْعَلُهُ الْمَاشِطَةَ تَصْنَعُهُ مَعَ الشَّعْرِ ثُمَّ تَحْشُوهُ بِالرِّبَاجِينَ ثُمَّ تَجْعَلُ عَلَيْهِ خِرْقَةً رَقِيقَةً ثُمَّ تَخِيطُهُ بِمَسَلَّةٍ ثُمَّ تَجْعَلُهُ فِي رَأْسِهَا ثُمَّ تُصَيِّبُهَا الْجَنَابَةَ فَقَالَ كَانَ النِّسَاءُ الْأَوَّلُ إِنَّمَا يَمْتَسِطْنَ الْمَقَادِيمَ فَإِذَا أَصَابَهُنَّ الْغُسْلُ بِقَدْرِ مَرَّهَا أَنْ تُرَوِّيَ رَأْسَهَا مِنَ الْمَاءِ وَ تَعَصِرَهُ حَتَّى يَرَوِيَ فَإِذَا رَوِيَ فَلَا بَأْسَ عَلَيْهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, altogether from Abdullah Bin Yahya Al Kahily who said,

'I said to Abu Abdullah^{asws}, 'The women today are innovating combings (of the hair). One of them deliberates to the braid of wool, combing it by plaiting with the hair. Then she applies it with the perfume, then make a thin cloth to be upon it. Then she ties it with a pin upon her head. Then she is hit by the sexual impurity'. So he^{asws} said: 'The former women, rather, were combing their front hair. So when she has to wash (from the sexual impurity), instruct her that she would soak her head from the water, and squeeze them until they are soaked. So when (her hair) is soaked, then there is no problem upon her'.

قَالَ قُلْتُ فَالْحَائِضُ قَالَ تَنْفُضُ الْمَشْطَ نَقْضاً .

He (the narrator) said, 'I said, 'So (what about) the menstruating woman?' He^{asws} said: 'She should undo for the combing, with an undoing'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُتْنَى الْحَنَاطِ عَنْ حَسَنِ الصِّقَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الطَّامِثُ تَغْتَسِلُ بِتِسْعَةِ أَرْطَالٍ مِنْ مَاءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Abu Nasr, from Musna Al Hannat, from Hassan Al Sayqal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The menstruating woman should wash with (at least) nine Rats of water (one Ratl = 450 gms. Approx.)'.²⁶

²⁴ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 6 H 6

²⁵ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 1

²⁶ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 2

عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَائِبٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ الْحَائِضِ تَرَى الطَّهْرَ وَهِيَ فِي السَّفَرِ وَ لَيْسَ مَعَهَا مِنَ الْمَاءِ مَا يَكْفِيهَا لِعُسْلُهَا وَ قَدْ حَضَرَتِ الصَّلَاةَ قَالَ إِذَا كَانَ مَعَهَا يَقْدِرُ مَا تَغْسِلُ بِهِ فَرَجَّهَا فَتَغْسِلُهُ ثُمَّ تَتَيَّمُّ وَ تُصَلِّيَ فُلْتُ فَيَأْتِيهَا زَوْجُهَا فِي تِلْكَ الْحَالِ قَالَ نَعَمْ إِذَا غَسَلَتْ فَرَجَّهَا وَ تَتَيَّمَّتْ فَلَا بَأْسَ .

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

'I asked Abu Abdullah^{asws} about the menstruating woman seeking the purity, and she is during the journey, and there is no water with her. What would suffice her for her washing, and the *Salaat* has presented itself?' He^{asws} said: 'When it was such that there was water with her of a measure with which she can wash her private part, so she should wash it. Then she would perform Tayammum and pray *Salaat*'. I said, 'So can her husband come to her during that state?' He^{asws} said: 'Yes. When she has washed her private part and performed Tayammum, so there is no problem'.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْحَائِضُ مَا بَلَغَ بَلُّ الْمَاءِ مِنْ شَعْرِهَا أَجْزَأُهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahbooub, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The menstruating woman, whatever moisture of the water reaches from her hair, would suffice her'.²⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْحَائِضِ تَغْتَسِلُ وَ عَلَى جَسَدِهَا الرَّغْفَرَانُ لَمْ يَذْهَبْ بِهِ الْمَاءُ قَالَ لَا بَأْسَ .

Abu Ali Al Ashary, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah^{asws} regarding the menstruating woman washing herself and upon her body is saffron, not going away with the water'. He^{asws} said: 'There is no problem'.²⁹

بَابُ الْمَرْأَةِ تَرَى الدَّمَ وَ هِيَ جُنُبٌ

Chapter 8 – The woman sees the blood and she is with sexual impurity

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ يُجَامِعُهَا زَوْجُهَا فَتَحِيضُ وَ هِيَ فِي الْمُعْتَسِلِ تَغْتَسِلُ أَوْ لَا تَغْتَسِلُ قَالَ قَدْ جَاءَهَا مَا يُفْسِدُ الصَّلَاةَ فَلَا تَغْتَسِلُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Yahya Al Kahily,

²⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 3

²⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 4

²⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 5

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the woman who copulates with her husband, and (then) she menstruates while she is in the bathroom. Should she wash or not wash?' He^{asws} said: 'There has come to her what spoils her *Salaat*, so she does not (need to) wash (for the *Salaat*)'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَحِيضُ وَ هِيَ جُنِبَ هَلْ عَلَيْهَا غُسْلُ الْجَنَابَةِ قَالَ غُسْلُ الْجَنَابَةِ وَ الْحَيْضِ وَ أَحَدٌ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the woman who menstruates and she is with sexual impurity. Is there a major ablution (from sexual impurity) upon her?' He^{asws} said: 'The major ablution (for sexual impurity) and (for) the menstruation (*Haydh*), is one'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْمَرْأَةُ تَرَى الدَّمَ وَ هِيَ جُنِبَ أَوْ تَغْتَسِلُ مِنَ الْجَنَابَةِ أَمْ غُسْلُ الْجَنَابَةِ وَ الْحَيْضِ فَقَالَ قَدْ أَتَاهَا مَا هُوَ أَكْبَرُ مِنْ ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Saeed Bin Yasaar who said,

'I said to Abu Abdullah^{asws}, 'The woman sees the blood and she is with sexual impurity. Should she wash from the sexual impurity or wash from the sexual impurity and the menstruation (*Haydh*)?' So he^{asws} said: 'There has come to her what is greater than that'.³²

باب جَامِعٌ فِي الْحَائِضِ وَ الْمُسْتَحَاضَةِ

Chapter 9 – The comprehensive regarding the menstruation (*Haydh*) and the inter-period bleeding (*Istihaza*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ غَيْرِ وَاحِدٍ سَأَلُوا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْحَائِضِ وَ السُّنَّةِ فِي وَقْتِهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَنَّ فِي الْحَائِضِ ثَلَاثَ سُنَنِ بَيِّنٍ فِيهَا كُلُّ مُشْكِلٍ لِمَنْ سَمِعَهَا وَ فَهَمَهَا حَتَّى لَا يَدَعَ لِأَحَدٍ مَقَالًا فِيهِ بِالرَّأْيِ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from someone else,

'They asked Abu Abdullah^{asws} about the menstruation (*Haydh*) and the Sunnah during his^{saww} time'. So he^{asws} said: 'Rasool-Allah^{saww} established three Sunnahs between these for every difficulty, and made these to be understood to the extent that he^{saww} did not leave for anyone to speak with regards to it with the opinion.

أَمَّا إِحْدَى السُّنَنِ فَالْحَائِضُ الَّتِي لَهَا أَيَّامٌ مَعْلُومَةٌ قَدْ أَحْصَنَهَا بِلاَ اِخْتِلَافٍ عَلَيْهَا ثُمَّ اسْتَحَاضَتْ وَ اسْتَمَرَّ بِهَا الدَّمُ وَ هِيَ فِي ذَلِكَ تَعْرِفُ أَيَّامَهَا وَ مَبْلَغَ عَدِّهَا فَإِنَّ امْرَأَةً يُقَالُ لَهَا فَاطِمَةٌ بِنْتُ أَبِي حَبِيبٍ اسْتَحَاضَتْ فَاسْتَمَرَّ بِهَا الدَّمُ فَأَتَتْ أُمَّ سَلَمَةَ فَسَأَلَتْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ ذَلِكَ فَقَالَ تَدْعُ الصَّلَاةَ قَدَّرَ أَقْرَانُهَا أَوْ قَدَّرَ حَيْضُهَا وَ قَالَ إِنَّمَا هُوَ عِرْقٌ وَ أَمْرٌ أَنْ تَغْتَسِلَ وَ تَسْتَنْفِرَ بِتَوْبٍ وَ تُصَلِّيَ

³⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 8 H 1

³¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 8 H 2

³² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 8 H 3

As for the first of the Sunnahs – so it is for the menstruating woman who has known days for her (menstruation (*Haydh*) and she has counted these without any mix up. Then she has inter-period bleeding (*Istihaza*), and the blood passes with her, and she is in that having recognised her days, and her number has reached. A woman called Fatima Bin Abu Hubeysh had inter-period bleeding (*Istihaza*), and the blood passed with her. So she came over to Umm Salma^{as}, and she^{as} asked Rasool-Allah^{saww} about that. So he^{saww} said: ‘She should leave the *Salaat* either of a measurement of her pure days, or a measurement of her menstruating days’. And he^{saww} said: ‘But rather it is a perspiration’, and he^{saww} ordered her that she should wash, and stuff with a cloth and pray *Salaat*’.

قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَذِهِ سُنَّةُ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الَّتِي تَعْرِفُ أَيَّامَ أَقْرَائِهَا لَمْ تَخْتَلِطْ عَلَيْهَا أَلَا تَرَى أَنَّهُ لَمْ يَسْأَلْهَا كَمْ يَوْمٌ هِيَ وَ لَمْ يَقُلْ إِذَا زَادَتْ عَلَى كَذَا يَوْمًا فَأَنْتِ مُسْتَحَاضَةٌ وَ إِنَّمَا سَأَلَ لَهَا أَيَّامًا مَعْلُومَةً مَا كَانَتْ مِنْ قَلِيلٍ أَوْ كَثِيرٍ بَعْدَ أَنْ نَعَرَفَهَا

Abu Abdullah^{asws} said: ‘This is a Sunnah of the Prophet^{saww} regarding the one who recognises the days of her purity, not getting mixed up over it. Do you not see that he^{saww} did not ask her how many days these were and he^{saww} did not say: ‘When there is an increase upon such and such number of days so you would be in inter-period bleeding (*Istihaza*)? And rather, he^{saww} established a Sunnah for her known days of whatever was from less or more after having recognised these.

وَ كَذَلِكَ أَفْتَى أَبِي (عَلَيْهِ السَّلَام) وَ سُئِلَ عَنِ الْمُسْتَحَاضَةِ فَقَالَ إِنَّمَا ذَلِكَ عِرْقٌ غَابِرٌ أَوْ رَكْضَةٌ مِنَ الشَّيْطَانِ فَلْتَدْعِ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلْ وَ تَتَوَضَّأْ لِكُلِّ صَلَاةٍ قِيلَ وَ إِنْ سَأَلَ قَالَ وَ إِنْ سَأَلَ مِثْلَ الْمُتَعَبِّ

And similar to that is the verdict my^{asws} father^{asws} issued, and he^{asws} had been asked about the one with inter-period bleeding (*Istihaza*), so he^{asws} said: ‘But rather, that is an old perspiration or a run of Satan^{la}, so let her leave the *Salaat* for the (known number of) days of her purity, then she should wash and perform ablution for every *Salaat*’. It was said, ‘Supposing it flows?’ He^{asws} said: ‘And even if it flows like the siphoned water’.

قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَذَا تَفْسِيرُ حَدِيثِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هُوَ مُوَافِقٌ لَهُ فَهَذِهِ سُنَّةُ الَّتِي تَعْرِفُ أَيَّامَ أَقْرَائِهَا لَا وَقْتُ لَهَا إِلَّا أَيَّامَهَا فَلْتِ أَوْ كَثُرَتْ

Abu Abdullah^{asws} said: ‘This is the interpretation of the Hadeeth of Rasool-Allah^{saww}, and it is in accordance to it. Thus, this is a Sunnah for the one who recognises the days of her purity, there being no timing for her except of her days, be it less or more.

وَ أَمَّا سُنَّةُ الَّتِي قَدْ كَانَتْ لَهَا أَيَّامٌ مُتَقَدِّمَةٌ ثُمَّ اخْتَلَطَ عَلَيْهَا مِنْ طُولِ الدَّمِ فَرَادَتْ وَ نَقَصَتْ حَتَّى أَغْفَلَتْ عَدَدَهَا وَ مَوَضَعَهَا مِنَ الشَّهْرِ فَإِنَّ سُنَّتَهَا غَيْرُ ذَلِكَ وَ ذَلِكَ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ أَتَتْ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَتْ إِنِّي أُسْتَحَاضُ فَلَا أَطْهَرُ فَقَالَ النَّبِيُّ (عَلَيْهِ السَّلَام) لَيْسَ ذَلِكَ بِحَيْضٍ إِنَّمَا هُوَ عِرْقٌ فَإِذَا أَقْبَلَتِ الْحَيْضَةَ فَدَعِي الصَّلَاةَ وَ إِذَا أَدْبَرَتْ فَاعْسَلِي عَنكَ الدَّمَ وَ صَلِّي وَ كَانَتْ تَغْتَسِلُ فِي كُلِّ صَلَاةٍ وَ كَانَتْ تَجْلِسُ فِي مَرْكَنٍ لِأَخْتِهَا وَ كَانَتْ صُفْرَةَ الدَّمِ تَعْلُو الْمَاءَ

And as for the Sunnah for the one for whom are preceding days, then they get mixed up upon her from the prolongation of the blood, so it increases and reduces until her numbers get disregarded, as well as its placing from the month. So her Sunnah is other than that, and that is because Fatima Bint Abu Hubeysh came over to the Prophet^{saww} and said, ‘I am with inter-period bleeding (*Istihaza*), so I am not clean’.

So the Prophet^{saww} said: 'That is not with a menstruation (*Haydh*). But rather, it is a perspiration. So when the menstruation (*Haydh*) comes, then leave the *Salaat*, and when it leaves, so wash the blood from yourself and pray *Salaat*. And she used to wash during every *Salaat*, and she used to sit in a washtub of her sister, and the yellowish blood would emerge in the water.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَمَا تَسْمَعُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمَرَ هَذِهِ بِغَيْرِ مَا أَمَرَ بِهِ تِلْكَ أَلَا تَرَاهُ لَمْ يَقُلْ لَهَا دَعِي الصَّلَاةَ أَيَّامَ أَقْرَانِكَ وَ لَكِنْ قَالَ لَهَا إِذَا أَقْبَلَتْ الْحَيْضَةَ فَدَعِي الصَّلَاةَ وَ إِذَا أَدْبَرَتْ فَاعْتَسِلِي وَ صَلَّى فَهَذَا يُبَيِّنُ أَنَّ هَذِهِ امْرَأَةٌ قَدْ اخْتَلَطَ عَلَيْهَا أَيَّامُهَا لَمْ تُعْرِفْ عَدَدَهَا وَ لَا وَقْتَهَا أَلَا تَسْمَعُهَا تَقُولُ إِنِّي اسْتَحَاضُ فَلَا أَطْهَرُ

So Abu Abdullah^{asws} said: 'Did you not hear Rasool-Allah^{saww} order this with other than what he^{saww} had ordered with that (first) one? Do you not see that he^{saww} did not tell her to leave the *Salaat* for the days of her purity, but said to her: 'When the menstruation (*Haydh*) comes, so leave the *Salaat*, and when it goes, so wash and pray *Salaat*. So this is clear that this is a woman for whom her days are mixed up and she neither recognises its number nor its timing. Did you not hear her saying, 'I am with inter-period bleeding (*Istihaza*), so I am not clean'?

وَ كَانَ أَبِي يَقُولُ إِنَّهَا اسْتَحْيَضَتْ سَبْعَ سِنِينَ فِي أَقَلِّ مِنْ هَذَا تَكُونُ الرَّبِيَّةُ وَ الْإِخْتِلَاطُ فَلِهَذَا اخْتَاَجْتُ إِلَيَّ أَنْ تُعْرِفَ إِقْبَالَ الدَّمِ مِنْ ادْبَارِهِ وَ تَعْيِيرَ لَوْنِهِ مِنَ السَّوَادِ إِلَى غَيْرِهِ وَ ذَلِكَ أَنَّ دَمَ الْحَيْضِ أَسْوَدٌ يُعْرِفُ وَ لَوْ كَانَتْ تُعْرِفُ أَيَّامَهَا مَا اخْتَاَجْتُ إِلَيَّ مَعْرِفَةَ لَوْنِ الدَّمِ لِأَنَّ السُّنَّةَ فِي الْحَيْضِ أَنْ تَكُونَ الصُّغْرَةَ وَ الْكُدْرَةَ فَمَا فَوْقَهَا فِي أَيَّامِ الْحَيْضِ إِذَا عُرِفَتْ حَيْضًا كُلَّهُ إِنْ كَانَ الدَّمُ أَسْوَدًا أَوْ غَيْرَ ذَلِكَ

My^{asws} father^{asws} was saying that she had inter-period bleeding (*Istihaza*) for seven years, so in less than this would happen to be the doubtful and mixed up. Therefore due to this she was in need to recognise the onset of the blood from its outset, and the change of its colour from the black to something else, and that is because the blood of the menstruation (*Haydh*) is black, recognisable, and had she recognised her days she would not have been needy to recognising the colour of the blood, because the Sunnah regarding the menstruation (*Haydh*) is that it happens to be yellow and the brownish. So whatever is above that regarding the days of the menstruation (*Haydh*), when she recognised a menstruation (*Haydh*), all of it, even if the blood was black or other than that.

فَهَذَا يُبَيِّنُ لَكَ أَنَّ قَلِيلَ الدَّمِ وَ كَثِيرَهُ أَيَّامَ الْحَيْضِ حَيْضٌ كُلُّهُ إِذَا كَانَتْ الْأَيَّامُ مَعْلُومَةً فَإِذَا جَهَلْتَ الْأَيَّامَ وَ عَدَدَهَا اخْتَاَجْتُ إِلَيَّ النَّظَرَ حِينَئِذٍ إِلَى إِقْبَالِ الدَّمِ وَ ادْبَارِهِ وَ تَعْيِيرَ لَوْنِهِ ثُمَّ تَدْعُ الصَّلَاةَ عَلَى قَدْرِ ذَلِكَ وَ لَا أَرَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ الْجَلْسِي كَذَا وَ كَذَا يَوْمًا فَمَا زَادَتْ فَانْتِ مُسْتَحَاضَةٌ كَمَا لَمْ تُؤْمَرْ الْأُولَى بِذَلِكَ

So this is clear for you that whether the blood is little and its days are many, the menstruation (*Haydh*) is menstruation (*Haydh*), all of it, when the days were known. So when she does not know of the days, and its number, she would be needy for the examination at the onset of the blood and its outset, and the changing of its colour. Then she would leave the *Salaat* upon the measurement of that, and I^{asws} did not see the Prophet^{saww} say: 'Sit (awaiting) for such and such a number of days, so whatever increases it, then you would be in inter-period bleeding (*Istihaza*)', just as he^{saww} did not order the first one with that.

وَ كَذَلِكَ أَبِي (عَلَيْهِ السَّلَامُ) أَقْنَى فِي مِثْلِ هَذَا وَ ذَلِكَ أَنَّ امْرَأَةً مِنْ أَهْلِنَا اسْتَحَاضَتْ فَسَأَلْتُ أَبِي (عَلَيْهِ السَّلَامُ) عَنْ ذَلِكَ فَقَالَ إِذَا رَأَيْتِ الدَّمَ الْجُرَانِيَّ فَدَعِي الصَّلَاةَ وَ إِذَا رَأَيْتِ الطَّهْرَ وَ لَوْ سَاعَةً مِنْ نَهَارٍ فَاعْتَسِلِي وَ صَلَّى

And similar to that is the verdict - my^{asws} father^{asws} issued in a case similar to this, and that is that the woman from our^{asws} family was with inter-period bleeding (*Istihaza*), so she asked my^{asws} father about that. So he^{asws} said: 'When you see the sea of blood, so leave the *Salaat*, and when you see the purity, even though it may be for an hour of the day, so wash and pray *Salaat*'.

قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَرَى جَوَابَ أَبِي (عَلَيْهِ السَّلَامُ) هَاهُنَا غَيْرَ جَوَابِهِ فِي الْمُسْتَحَاضَةِ الْأُولَى أَلَا تَرَى أَنَّهُ قَالَ تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَابِهَا لِأَنَّهُ نَظَرَ إِلَى عَدَدِ الْأَيَّامِ وَ قَالَ هَاهُنَا إِذَا رَأَتْ الدَّمَ الْبَحْرَانِيَّ فَلْتَدْعِ الصَّلَاةَ وَ أَمَرَ هَاهُنَا أَنْ تَنْظُرَ إِلَى الدَّمِ إِذَا أَقْبَلَ وَ أَدْبَرَ وَ تَغَيَّرَ

Abu Abdullah^{asws} said: 'And I^{asws} see the answer of my^{asws} father^{asws} over here to be other than his^{asws} answer regarding the one with inter-period bleeding (*Istihaza*), the first one (above). Did you not see that he^{asws} said that she should leave the *Salaat* for the number of days of her pure period because he^{asws} looked at the number of the days and said over here: 'When you see the sea of blood so let her leave the *Salaat*', and ordered over there that she should look at the onset of the blood when it comes and leaves, and changes (colour)'.

وَ قَوْلُهُ الْبَحْرَانِيَّ شِبْهُهُ مَعْنَى قَوْلِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ دَمَ الْحَيْضِ أَسْوَدٌ يُعْرَفُ وَ إِنَّمَا سَمَّاهُ أَبِي بَحْرَانِيًّا لِكَثْرَتِهِ وَ لَوْنِهِ فَهَذَا سُنَّةُ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الَّتِي اخْتَلَطَ عَلَيْهَا أَيَّامُهَا حَتَّى لَا تَعْرِفَهَا وَ إِنَّمَا تَعْرِفُهَا بِالدَّمِ مَا كَانَ مِنْ قَلِيلِ الْأَيَّامِ وَ كَثِيرِهِ

And his^{asws} words, 'The sea (of blood), resembles the meaning of the words of the Prophet^{saww} that the blood of the menstruation (*Haydh*) is black, recognisable, and rather it has been named as 'sea (of blood)' due to its abundance and its colour. Thus, this is a Sunnah of the Prophet^{saww} regarding the one for whom her days are mixed up on her to the extent that she does not recognise them, and rather she recognises by the blood, whatever was from the little (number of) days, and more'.

قَالَ وَ أَمَّا السُّنَّةُ الثَّلَاثَةُ فَهِيَ الَّتِي لَيْسَ لَهَا أَيَّامٌ مُتَقَدِّمَةٌ وَ لَمْ تَرَ الدَّمَ قَطُّ وَ رَأَتْ أَوَّلَ مَا أَدْرَكَتْ وَ اسْتَمَرَّ بِهَا فَإِنَّ سُنَّةَ هَذِهِ غَيْرُ سُنَّةِ الْأُولَى وَ الثَّانِيَةِ وَ ذَلِكَ أَنَّ امْرَأَةً يُقَالُ لَهَا حَمْنَةٌ بِنْتُ جَحْشٍ أَنْتَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَتْ إِنِّي اسْتَحِضْتُ حَيْضَةً شَدِيدَةً فَقَالَ لَهَا أَحْسَبِي كُرْسُفًا فَقَالَتْ إِنَّهُ أَشَدُّ مِنْ ذَلِكَ إِنِّي أَتَجَّهُ تَجًّا فَقَالَ تَلْجَمِي وَ تَحْيِضِي فِي كُلِّ شَهْرٍ فِي عِلْمِ اللَّهِ بِسُنَّةِ أَيَّامٍ أَوْ سَبْعَةٍ ثُمَّ اغْتَسَلِي غُسْلًا وَ صُومِي ثَلَاثَةَ وَ عَشْرِينَ يَوْمًا أَوْ أَرْبَعَةَ وَ عَشْرِينَ وَ اغْتَسَلِي لِلْفَجْرِ غُسْلًا وَ آخِرِي الظُّهْرَ وَ عَجَلِي العَصْرَ وَ اغْتَسَلِي غُسْلًا وَ آخِرِي المَغْرِبَ وَ عَجَلِي العِشَاءَ وَ اغْتَسَلِي غُسْلًا

He^{asws} said: 'And as for the third Sunnah, so it is for the one for whom there are no preceding days, and she does not see the (inter-period) blood at all, and she sees the beginning of what I^{asws} mentioned, and it continues with her. So the Sunnah for this is other than the Sunnah for the first and the second (cases), and that is because a woman called Hamnat Bin Jahsh came over to Rasool-Allah^{saww} and she said, 'I tend to menstruate with intense inter-period bleeding (*Istihaza*)'. So he^{saww} said to her: 'Insert a cloth'. So she said, 'It is more intense than that. I experience it as a torrent'. So he^{saww} said: 'Tie it up tightly and you are menstruation (*Haydh*) during every month in the Knowledge of Allah^{azwj}, for six or seven days. Then wash with a washing and Fast the twenty three days, or twenty four days, and wash for the Fajr (*Salaat*) with a washing, and another for Al-Zohr, and hasten the Asr, and wash with a washing and delay the Maghrib and hasten the Isha (*Salaats*), and wash with a washing'.

قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَأَرَاهُ قَدْ سَنَّ فِي هَذِهِ غَيْرَ مَا سَنَّ فِي الْأُولَى وَالثَّانِيَةَ وَ ذَلِكَ لِأَنَّ أَمْرَهَا مُخَالَفٌ لِأَمْرِ هَاتِيكَ أ لَا تَرَى أَنَّ أَيَّامَهَا لَوْ كَانَتْ أَقَلَّ مِنْ سَبْعٍ وَ كَانَتْ خَمْسًا أَوْ أَقَلَّ مِنْ ذَلِكَ مَا قَالَ لَهَا تَحْيِضِي سَبْعًا فَيَكُونُ قَدْ أَمَرَهَا بِبِرِّكَ الصَّلَاةِ أَيَّامًا وَ هِيَ مُسْتَحَاضَةٌ غَيْرُ حَائِضٍ وَ كَذَلِكَ لَوْ كَانَ حَيْضُهَا أَكْثَرَ مِنْ سَبْعٍ وَ كَانَتْ أَيَّامَهَا عَشْرًا أَوْ أَكْثَرَ لَمْ يَأْمُرْهَا بِالصَّلَاةِ وَ هِيَ حَائِضٌ

Abu Abdullah^{asws} said: 'So I^{asws} see that he^{saww} has established a sunnah regarding this as being other than the Sunnah he^{saww} established regarding the first and the second cases, and that is because he^{saww} ordered her differently to those two. Do you not see that her days, had they been less than seven, and had been five or less than that, he^{saww} would not have told her to consider her menstruation (*Haydh*) to be for seven days, so he^{saww} would have ordered her with the leaving of the *Salaat* for days and she would be in inter-period bleeding (*Istihaza*), other than menstruation (*Haydh*). And similarly, had her menstruation (*Haydh*) been more than seven (days), and he days had been ten or more, he^{saww} would not have ordered her with the *Salaat* and she is in menstruation (*Haydh*).

ثُمَّ مِمَّا يَزِيدُ هَذَا بَيَانًا قَوْلُهُ (عَلَيْهِ السَّلَام) لَهَا تَحْيِضِي وَ لَيْسَ يَكُونُ التَّحْيِضُ إِلَّا لِلْمَرْأَةِ الَّتِي تُرِيدُ أَنْ تُكَلِّفَ مَا تَعْمَلُ الْحَائِضُ أ لَا تَرَاهُ لَمْ يَقُلْ لَهَا أَيَّامًا مَعْلُومَةً تَحْيِضِي أَيَّامَ حَيْضِكَ وَ مِمَّا يَبِينُ هَذَا قَوْلُهُ لَهَا فِي عِلْمِ اللَّهِ لِأَنَّهُ قَدْ كَانَ لَهَا وَ إِنَّ كَانَتْ الْأَشْيَاءُ كُلَّهَا فِي عِلْمِ اللَّهِ تَعَالَى

Then from whatever increases this would clarify his^{saww} words to her: 'You are menstruating', and there does not happen to be the menstruation (*Haydh*) except for the woman who want to take the burden of what the menstruating woman does. Do you not see that he^{saww} did not say to her: 'Known number of days are your menstruating days. And from what this clarifies is his^{saww} words to her: 'In the Knowledge of Allah^{azwj}', because it was for her, and even though all the things are in the Knowledge of Allah^{azwj} the Exalted.

وَ هَذَا بَيِّنٌ وَاضِحٌ أَنَّ هَذِهِ لَمْ تَكُنْ لَهَا أَيَّامٌ قَبْلَ ذَلِكَ قَطُّ وَ هَذِهِ سُنَّةُ الَّتِي اسْتَمَرَّ بِهَا الدَّمُ أَوْلَ مَا تَرَاهُ أَقْصَى وَفِيهَا سَبْعٌ وَ أَقْصَى طَهْرُهَا ثَلَاثٌ وَ عَشْرُونَ حَتَّى يَصِيرَ لَهَا أَيَّامًا مَعْلُومَةً فَتَنْتَقِلَ إِلَيْهَا

This, openly clarifies that these did not happen to be her (known) days before that at all, and this is a Sunnah for the one for whom the first blood is continuous. What she saw as the maximum of her duration was seven (days), and the maximum of her purity as twenty three (days) until the days come to be known for her, so she would transfer to it.

فَجَمِيعُ حَالَاتِ الْمُسْتَحَاضَةِ تَدُورُ عَلَى هَذِهِ السُّنَنِ الثَّلَاثَةِ لَا تَكَادُ أَبَدًا تَخْلُو مِنْ وَاحِدَةٍ مِنْهُنَّ إِنْ كَانَتْ لَهَا أَيَّامٌ مَعْلُومَةٌ مِنْ قَلِيلٍ أَوْ كَثِيرٍ فَهِيَ عَلَى أَيَّامِهَا وَ خَلْفِهَا الَّذِي جَرَتْ عَلَيْهِ لَيْسَ فِيهِ عَدَدٌ مَعْلُومٌ مُوقَّتٌ غَيْرُ أَيَّامِهَا فَإِنْ اِخْتَلَطَتِ الْأَيَّامُ عَلَيْهَا وَ تَقَدَّمَتْ وَ تَأَخَّرَتْ وَ تَغَيَّرَ عَلَيْهَا الدَّمُ أَلْوَانًا فَسُنَّتُهَا إِقْبَالُ الدَّمِ وَ إِدْبَارُهُ وَ تَغْيِيرُ حَالَاتِهِ

So the entirety of the situations of the inter-period bleeding (*Istihaza*) revolve around these three Sunnahs, almost never being devoid from any one from these. If it was so that for her are a known (number of) days from the less or more, so she would be upon her days (of menstruation (*Haydh*)), and her mannerisms which she would flow upon is in which there are no known number of days prescribed apart from her (known) days. So if the days get mixed up upon her and they either get preceded or are delayed, and the blood changes its colour upon her, so her Sunnah is based on her onset of the blood and its outset, and the change of its state.

وَ إِنْ لَمْ تَكُنْ لَهَا أَيَّامٌ قَبْلَ ذَلِكَ وَ اسْتَحَاضَتْ أَوَّلَ مَا رَأَتْ فَوَقَّتْهَا سَبْعَ وَ طَهَّرَهَا ثَلَاثَ وَ عَشْرُونَ فَإِنْ اسْتَمَرَّ بِهَا الدَّمُّ أَشْهُرًا فَعَلَتْ فِي كُلِّ شَهْرٍ كَمَا قَالَ لَهَا فَإِنْ انْقَطَعَ الدَّمُّ فِي أَقَلِّ مِنْ سَبْعٍ أَوْ أَكْثَرَ مِنْ سَبْعٍ فَإِنَّهَا تَغْتَسِلُ سَاعَةً تَرَى الطَّهْرَ وَ تُصَلِّي

And if there do not happen to be (known) days for her before that, and she has inter-period bleeding (*Istihaza*), the first of what she sees, so her timing is of seven (days), and her purity is of twenty three (days). But, if the blood continues with her for a month, she would do during the whole month just as it was said for her. So if the blood is cut off in less than seven (days), or more than seven (days), so she would wash the moment she sees the purity and she would pray *Salaat*.

فَلَا تَزَالُ كَذَلِكَ حَتَّى تَنْظُرَ مَا يَكُونُ فِي الشَّهْرِ الثَّانِي فَإِنْ انْقَطَعَ الدَّمُّ لَوْقْتِهِ فِي الشَّهْرِ الْأَوَّلِ سَوَاءً حَتَّى تَوَالِيَ عَلَيْهَا حَيْضَتَانِ أَوْ ثَلَاثَ فَقَدْ عَلِمَ الْآنَ أَنَّ ذَلِكَ قَدْ صَارَ لَهَا وَقْتًا وَ خَلْفًا مَعْرُوفًا تَعْمَلُ عَلَيْهِ وَ تَدْعُ مَا سِوَاهُ وَ تَكُونُ سُنَّتَهَا فِيمَا تَسْتَقْبِلُ إِنْ اسْتَحَاضَتْ قَدْ صَارَتْ سُنَّةً إِلَى أَنْ تُحْبَسَ أَقْرَاؤُهَا

So it would not cease to be like that until she sees what happens in the second month. So if the blood gets cut off for its time that it did so during the first month, in the same way until two or three menstruations (*Haydh's*) turn around for her, so she has come to know now that, that has come to be a timing for her, and it is a well-known manner that she would work upon, and she would leave what is besides it, and it would happen to be her Sunnah in the future when she has inter-period bleeding (*Istihaza*), and it has become a Sunnah upon the withholding of her pure period.

وَ إِنَّمَا جُعِلَ الْوَقْتُ أَنْ تَوَالِيَ عَلَيْهَا حَيْضَتَانِ أَوْ ثَلَاثَ لِقَوْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لِلَّتِي تَعْرِفُ أَيَّامَهَا دَعِيَ الصَّلَاةَ أَيَّامَ أَقْرَانِكَ فَعَلِمْنَا أَنَّهُ لَمْ يَجْعَلِ الْفُرْءَ الْوَاحِدَ سُنَّةً لَهَا فَيَقُولُ دَعِيَ الصَّلَاةَ أَيَّامَ فُرْنِكَ وَ لَكِنْ سَنَّ لَهَا الْأَقْرَاءَ وَ أَدْنَاهُ حَيْضَتَانِ فَصَاعِدًا

And rather, the timing that was made for her, of two menstruation (*Haydhs*) or three, is due to the words of Rasool-Allah^{saww} for the one who recognises her days: 'Leave the *Salaat* based on the days of your pure periods', so we know that he^{saww} did not make the one pure period as a Sunnah for her, so he^{saww} was saying to her: 'Leave the *Salaat* for the days of your pure period', but established a Sunnah for her based on pure periods, and the least of that are two menstruation (*Haydhs*), hereinafter.

وَ إِذَا اخْتَلَطَ عَلَيْهَا أَيَّامُهَا وَ زَادَتْ وَ نَقَصَتْ حَتَّى لَا تَقِفَ مِنْهَا عَلَى حَدٍّ وَ لَا مِنْ الدَّمِّ عَلَى لَوْنٍ عَمِلَتْ بِإِقْبَالِ الدَّمِّ وَ إِدْبَارِهِ وَ لَيْسَ لَهَا سُنَّةٌ غَيْرُ هَذَا لِقَوْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِذَا أَقْبَلَتْ الْحَيْضَةَ فَدَعِيَ الصَّلَاةَ وَ إِذَا أُدْبِرَتْ فَاعْتَسَلِي وَ لِقَوْلِهِ إِنَّ دَمَ الْحَيْضِ أَسْوَدٌ يُعْرِفُ كَقَوْلِ أَبِي (عليه السلام) إِذَا رَأَيْتِ الدَّمَ الْبُحْرَانِيَّ

And when her days are mixed up upon her and they increase and decrease until she cannot rely from it upon a limit, nor from the blood upon colour, she would know by the onset of the blood and its outset, and there is no Sunnah for her other than this, due to the words of Rasool-Allah^{saww}: 'When the menstruation (*Haydh*) comes, so leave the *Salaat*, and when it leaves, so wash', and due to his^{saww} words: 'The blood of the menstruation (*Haydh*) is black, recognisable', like the words of my^{asws} father^{asws}: 'When you see the sea of blood'.

فَإِنْ لَمْ يَكُنِ الْأَمْرُ كَذَلِكَ وَ لَكِنَّ الدَّمَ أَطْبِقَ عَلَيْهَا فَلَمْ تَزَلِ الْإِسْتِحَاضَةَ دَارَةً وَ كَانَ الدَّمُّ عَلَى لَوْنٍ وَاحِدٍ وَ حَالَةٍ وَاحِدَةٍ فَسُنَّتُهَا السَّبْعَ وَ الثَّلَاثَ وَ الْعِشْرُونَ لِأَنَّهَا قِصَّةُ حَمَنَةَ حِينَ قَالَتْ إِنِّي أَتَجِبُ نَجًّا .

So if the matter does not happen to be like that, and the blood is wearing down upon her, so the inter-period bleeding (*Istihaza*) has not ceased its circuit, and the blood would be upon one colour, and its state would be one. Therefore, her Sunnah would be seven (days of menstruation (*Haydh*)), and twenty three (days of pure period), because her maximum is the maximum of Hamnat when she said, 'I am experiencing it like a torrent'.³³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادِ بْنِ عَيْسَى وَابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُسْتَحَاضَةُ تَنْظُرُ أَيَّامَهَا فَلَا تُصَلِّ فِيهَا وَلَا يَفْرُبُهَا بَعْضُهَا فَإِذَا جَازَتْ أَيَّامَهَا وَرَأَتْ الدَّمَ يَنْقُبُ الْكُرْسُفَ اغْتَسَلَتْ لِلظُّهْرِ وَالْعَصْرِ تُؤَخِّرُ هَذِهِ وَتُعَجِّلُ هَذِهِ وَالْمَغْرِبَ وَالْعِشَاءَ غُسْلًا تُؤَخِّرُ هَذِهِ وَتُعَجِّلُ هَذِهِ وَتَغْتَسِلُ لِلصُّبْحِ وَتَحْتَشِي وَتَسْتَنْفِرُ وَلَا تُحَيِّي وَتَضُمُّ فَخِدْيَهَا فِي الْمَسْجِدِ وَسَائِرِ جَسَدِهَا خَارِجًا وَلَا يَأْتِيهَا بَعْضُهَا فِي أَيَّامِ قُرْبِهَا وَإِنْ كَانَ الدَّمَ لَا يَنْقُبُ الْكُرْسُفَ تَوَضَّأَتْ وَدَخَلَتْ الْمَسْجِدَ وَصَلَّتْ كُلَّ صَلَاةٍ بَوْضُوءٍ وَهَذِهِ يَأْتِيهَا بَعْضُهَا إِلَّا فِي أَيَّامِ حَيْضِهَا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa and Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one with inter-period bleeding (*Istihaza*) would look at her days, so she would neither pray *Salaat* in them, nor would she go near her husband. So when her days exceed and she sees the blood, she should insert a cloth and wash for the Zoh and Al-Asr (*Salaats*), delaying this one and hastening that one; and for Al-Maghrib and Al-Isha, she would wash, delaying this one and hastening that one, and she should wash for the morning (*Salaat*), and she would stuff a cloth and she would not bend and spread her thighs in the Masjid and make her body to be outside; and she should not go to her husband during the (regular) days of her purity. And if it was such that the blood cannot be held by the cloth, she should perform ablution before entering the Masjid and pray (*Salaat*), each *Salaat* being with one ablution. And this one can go to her husband except during the days of her menstruation (*Haydh*)'.³⁴

مُحَمَّدُ عَنِ الْفَضْلِ عَنْ صَفْوَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَسْتَحَاضُ فَقَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) سِئِلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنِ الْمَرْأَةِ تَسْتَحَاضُ فَأَمَرَهَا أَنْ تَمَكْتُ أَيَّامَ حَيْضِهَا لَا تُصَلِّ فِيهَا تَمْ تَغْتَسِلُ وَتَسْتَدْخِلُ فُطْنَةً وَتَسْتَنْفِرُ بِتَوْبٍ ثُمَّ تُصَلِّي حَتَّى يَخْرُجَ الدَّمُ مِنْ وَرَاءِ التَّوْبِ قَالَ تَغْتَسِلُ الْمَرْأَةُ الدَّمِيَّةُ بَيْنَ كُلِّ صَلَاتَيْنِ وَالْإِسْتِغْفَارُ أَنْ تَطَيَّبَ وَتَسْتَجْمِرَ بِالْذُّخْنَةِ وَغَيْرِ ذَلِكَ وَالْإِسْتِغْفَارُ أَنْ تَجْعَلَ مِثْلَ نَفْرِ الدَّابَّةِ .

Muhammad, from Al Fazl, from Safwan, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the woman with inter-period bleeding (*Istihaza*). So he^{asws} said: 'Abu Ja'far^{asws} said: 'Rasool-Allah^{saww} was asked about the woman with inter-period bleeding (*Istihaza*), so he^{asws} ordered her that she should wait for the (regular) days of her menstruation (*Haydh*), not praying *Salaat* during these. Then she should wash and she would insert cotton, and she would stuff with a cloth. Then she would pray *Salaat* until the blood comes out from other side of the cloth'. He^{asws} said: 'The bleeding woman would wash between every two *Salaats*, and replace the cloth, and apply perfume and burn incense, and other than that, and the stuffing (cloth) must be like a belt to harness animals'.³⁵

³³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 1

³⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 2

³⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ الْمُسْتَحَاضَةُ إِذَا تَقَبَّ الدَّمُ الْكُرْسُفَ اغْتَسَلَتْ لِكُلِّ صَلَاةٍ وَ لِلْفَجْرِ غُسْلًا وَ إِنْ لَمْ يَجْزِ الدَّمُ الْكُرْسُفَ فَعَلَيْهَا الْغُسْلُ كُلَّ يَوْمٍ مَرَّةً وَ الْوُضُوءُ لِكُلِّ صَلَاةٍ وَ إِنْ أَرَادَ زَوْجُهَا أَنْ يَأْتِيَهَا فَحِينَ تَغْتَسِلُ هَذَا إِنْ كَانَ دَمُهَا عَيْبًا وَ إِنْ كَانَتْ صَفْرَةً فَعَلَيْهَا الْوُضُوءُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at who said,

'He^{asws} said: 'If the blood seeps through the cotton pad, she should wash for every two *Salaats*, and a washing for Al-Fajr (*Salaat*); and if the blood does not exceed the cotton pad, so upon her is the washing of once every day, and the ablution for every *Salaat*. And if her husband wants to go to her, so this is where she should wash. This is for if her blood was black; and if it was yellow, so upon her is the ablution'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُسْتَحَاضَةُ تَغْتَسِلُ عِنْدَ صَلَاةِ الظُّهْرِ فَتُصَلِّي الظُّهْرَ وَ الْعَصْرَ ثُمَّ تَغْتَسِلُ عِنْدَ الْمَغْرَبِ فَتُصَلِّي الْمَغْرِبَ وَ الْعِشَاءَ ثُمَّ تَغْتَسِلُ عِنْدَ الصُّبْحِ فَتُصَلِّي الْفَجْرَ وَ لَا بَأْسَ أَنْ يَأْتِيَهَا بَعْلُهَا إِذَا شَاءَ إِلَّا أَيَّامَ حَيْضِهَا فَيَعْتَزِلُهَا بَعْلُهَا

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one with inter-period bleeding (*Istihaza*) should wash during *Salaat* Al-Zohr, so she would pray Al-Zohr and Al-Asr. Then she should wash during *Salaat* Al-Maghrib, so she would pray Al-Maghrib and Al-Isha. Then she should wash during the morning *Salaat*, so she would pray Al-Fajr. And there is no problem if her husband were to come to her whenever he so desires to, except for the days of her menstruation (*Haydh*), so she would isolate herself from her husband'.

قَالَ وَ قَالَ لَمْ تَعْمَلْ امْرَأَةٌ قَطُّ احْتِسَابًا إِلَّا عُوفِيَتْ مِنْ ذَلِكَ .

He (the narrator) said, 'And he^{asws} said: 'A woman would not do so at all, except that she would regain good health from that'.³⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِذَا مَكَثَتِ الْمَرْأَةُ عَشْرَةَ أَيَّامٍ تَرَى الدَّمَ ثُمَّ طَهَّرَتْ فَمَكَثَتْ ثَلَاثَةَ أَيَّامٍ طَاهِرَةً ثُمَّ رَأَتْ الدَّمَ بَعْدَ ذَلِكَ أَ تُمَسِّكُ عَنِ الصَّلَاةِ قَالَ لَا هَذِهِ مُسْتَحَاضَةٌ تَغْتَسِلُ وَ تَسْتَدْخِلُ قُطْنَةً بَعْدَ قُطْنَةٍ وَ تَجْمَعُ بَيْنَ الصَّلَاتَيْنِ بِغُسْلٍ وَ يَأْتِيهَا زَوْجُهَا إِنْ أَرَادَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwaan Bin Yahya,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! When the woman waits for ten days and sees the blood, then she becomes clean, and she awaits for three days as clean, then she sees the blood after that. Should she withhold from the *Salaat*?' He^{asws} said: 'No. This is woman with inter-period bleeding (*Istihaza*). She should wash and insert a cotton (pad) after cotton (pad), and she would gather between the two *Salaats* with one washing, and her husband can come to her if he so intends to'.³⁸

³⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 4

³⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 5

³⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 6

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ مَوْلَى أَبِي الْمَعْرَاءِ الْعَجَلِيِّ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَحِيضُ ثُمَّ يَمْضِي وَفَتْ طَهْرَهَا وَ هِيَ تَرَى الدَّمَ قَالَ فَقَالَ تَسْتَظْهَرُ بِيَوْمٍ إِنْ كَانَ حَيْضُهَا دُونَ عَشْرَةِ أَيَّامٍ وَإِنْ اسْتَمَرَ الدَّمُ فِيهَا مُسْتَحَاضَةً وَإِنْ انْقَطَعَ الدَّمُ اغْتَسَلَتْ وَ صَلَّتْ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood, a slave of Abu Al Maghra Al Ijaly, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the woman who menstruates, then the time of the purity passes by, and she sees the blood. So he^{asws} said: 'She should memorise the day, if her menstruation (*Haydh*) is less of than ten days; and if the blood continues, so she is a woman with inter-period bleeding (*Istihaza*); and if the blood cuts off, she should wash and pray *Salaat*'.

قَالَ قُلْتُ لَهُ فَالْمَرْأَةُ بَكُونُ حَيْضُهَا سَبْعَةَ أَيَّامٍ أَوْ ثَمَانِيَةَ أَيَّامٍ حَيْضُهَا دَائِمٌ مُسْتَقِيمٌ ثُمَّ تَحِيضُ ثَلَاثَةَ أَيَّامٍ ثُمَّ يَنْقَطِعُ عَنْهَا الدَّمُ فَتَرَى الْبَيَاضَ لَا صُفْرَةَ وَ لَا دَمًا قَالَ تَغْتَسِلُ وَ تُصَلِّي قُلْتُ تَغْتَسِلُ وَ تُصَلِّي وَ تَصُومُ ثُمَّ يَعُودُ الدَّمُ قَالَ إِذَا رَأَتْ الدَّمَ أَمْسَكَتْ عَنِ الصَّلَاةِ وَ الصَّيَّامِ

He (the narrator) said, 'I said, 'So (what about) the woman whose menstruation (*Haydh*) happens to be of seven days or eight days, her menstruation (*Haydh*) being constant, even, then she menstruates for three days, then the blood is cut off from her, so she sees the whiteness, not yellowness, and no blood?' He^{asws} said: 'She should wash and pray *Salaat*. I said, 'Supposing she washes and prays *Salaat*, and Fasts, then the blood returns?' He^{asws} said: 'If she sees the blood, she would withhold from the *Salaat* and the Fasts'.

قُلْتُ فَإِنَّمَا تَرَى الدَّمَ يَوْمًا وَ تَطْهَرُ يَوْمًا قَالَ إِذَا رَأَتْ الدَّمَ أَمْسَكَتْ وَ إِذَا رَأَتْ الطُّهْرَ صَلَّتْ فَإِذَا مَضَتْ أَيَّامُ حَيْضِهَا وَ اسْتَمَرَ بِهَا الطُّهْرُ صَلَّتْ فَإِذَا رَأَتْ الدَّمَ فِيهَا مُسْتَحَاضَةً قَدْ انْتَضَمَتْ لَكَ أَمْرُهَا كُلُّهُ .

I said, 'Supposing she sees the blood one day and is pure one day?' He (the narrator) said, 'So he^{asws} said: 'When she sees the blood, she should withhold (from the *Salaat*), and when she sees the purity, she should pray *Salaat*. So when the days of her menstruation (*Haydh*) pass by and the purity continues with her, she should pray *Salaat*. So when she sees the blood, then she is with inter-period bleeding (*Istihaza*). I^{asws} have organized for you, all of her matters'.³⁹

باب مَعْرِفَةِ دَمِ الْحَيْضِ مِنْ دَمِ الْإِسْتِحَاضَةِ

Chapter 10 – Recognition of the menstruation (*Haydh*) blood from the inter-period bleeding (*Istihaza*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) امْرَأَةً فَسَأَلْتُهُ عَنِ الْمَرْأَةِ يَسْتَمِرُّ بِهَا الدَّمُ فَلَا تَدْرِي حَيْضٌ هُوَ أَوْ غَيْرُهُ قَالَ فَقَالَ لَهَا إِنَّ دَمَ الْحَيْضِ حَارٌّ عَبِيطٌ أَسْوَدٌ لَهُ دَفْعٌ وَ حَرَارَةٌ وَ دَمُ الْإِسْتِحَاضَةِ أَصْفَرٌ بَارِدٌ فَإِذَا كَانَ لِلدَّمِ حَرَارَةٌ وَ دَفْعٌ وَ سَوَادٌ فَلْتَدْعِ الصَّلَاةَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

'A woman came over to Abu Abdullah^{asws} and she asked him^{asws} about the woman whose bleeding is continuous with her, so she does not know whether it is

³⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 7

menstruation (*Haydh*) or something else. So he^{asws} said to her: 'The blood of the menstruation (*Haydh*) is warm, thick, black, there being a spurt for it and heat; and the blood of the inter-period bleeding (*Istihaaza*) is yellow, cold. So when there was heat and spurting and blackness for the blood, so let her leave the *Salaat*'.

قَالَ فَخَرَجْتُ وَ هِيَ تَقُولُ وَ اللَّهُ أَنْ لَوْ كَانَ امْرَأَةٌ مَا زَادَ عَلَى هَذَا .

He (the narrator) said, 'So she went out and she was saying, 'By Allah^{azwj}! Had he^{asws} been a woman, she would not have increased upon this (explanation)'.⁴⁰

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادِ بْنِ عَيْسَى وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ دَمَ الْإِسْتِحَاظَةِ وَ الْحَيْضِ لَيْسَ يَخْرُجَانِ مِنْ مَكَانٍ وَاحِدٍ إِنَّ دَمَ الْإِسْتِحَاظَةِ بَارِدٌ وَ دَمَ الْحَيْضِ حَارٌّ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa and Ibn Abu Umeyr, altogether from Muawiya Bin Ammar who said,

'Abu Abdullah^{asws} said: 'The blood of the inter-period bleeding (*Istihaaza*) and the menstruation (*Haydh*) do not come out from one place. The blood of the inter-period bleeding (*Istihaaza*) is cold, and the blood of the menstruation (*Haydh*) is hot'.⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ سَأَلْتَنِي امْرَأَةٌ مَنَّا أَنْ أُدْخِلَهَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَاسْتَأْذَنْتُ لَهَا فَأَذِنَ لَهَا فَدَخَلَتْ وَ مَعَهَا مَوْلَاةٌ لَهَا فَقَالَتْ لَهُ يَا أَبَا عَبْدِ اللَّهِ قَوْلُهُ تَعَالَى زَيْتُونَةٌ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ مَا عَنَى بِهَذَا فَقَالَ لَهَا أَيُّهَا الْمَرْأَةُ إِنَّ اللَّهَ تَعَالَى لَمْ يَضْرِبِ الْأَمْثَالَ لِلشَّجَرَةِ إِنَّمَا ضَرَبَ الْأَمْثَالَ لِبَنِي آدَمَ سَلِي عَمَّا تُرِيدِينَ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Is'haq Bin Jareer who said,

'A woman from us asked me if I could get her to see Abu Abdullah^{asws}. So I sought the permission for her and he^{asws} permitted for her, and with her was a slave girl of hers. So she said to him, 'O Abu Abdullah^{asws}! The Words of the Exalted, [24:35] *lit from a blessed olive-tree, neither eastern nor western*, what is Meant by this?' So he^{asws} said to her: 'O you woman! Allah^{azwj} the Exalted does not Strike the examples for the trees. But rather, He^{azwj} struck examples for the children of Adam^{as}. Ask about whatever you are intending to'.

قَالَتْ أَخْبِرْنِي عَنِ اللَّوَاتِي بِاللَّوَاتِي مَا حَدُّهُنَّ فِيهِ قَالَ حَدُّ الزَّانَا إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ أُتِيَ بِهِنَّ وَ أَلْبَسْنَ مَقَطَعَاتٍ مِنَ النَّارِ وَ قُمُوعَ بِمَقَامِعٍ مِنَ النَّارِ وَ سُرْبِلَانَ مِنَ النَّارِ وَ أُدْخِلَ فِي أَجْوَابِهِنَّ إِلَى رُءُوسِهِنَّ أَعْمِدَةٌ مِنَ النَّارِ وَ قُنُوفٌ بِهِنَّ فِي النَّارِ

She said, 'Inform me about the lesbian with the lesbian, what are their legal punishments (*Hadd*)?' He^{asws} said: 'The legal punishment (*Hadd*) of the adultery. When it will be the Day of Judgement, they will come with them, and they would be wearing cut-outs of Fire, and harnessed by the harnesses of Fire, and wearing trousers of Fire, and columns of Fire would enter inside them to go up to their heads, and they will be thrown into the Fire.

⁴⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 10 H 1

⁴¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 10 H 2

أَيُّهَا الْمَرْأَةُ إِنَّ أَوَّلَ مَنْ عَمِلَ هَذَا الْعَمَلَ قَوْمُ لُوطٍ وَ اسْتَعْنَى الرَّجَالُ بِالرِّجَالِ فَبَقِيَ النِّسَاءُ بِغَيْرِ رِجَالٍ فَفَعَلْنَ كَمَا فَعَلَ رِجَالُهُنَّ لِيَسْتَعْنِيَ بَعْضُهُنَّ بِبَعْضٍ

O you woman! The first ones who did this deed were the people of Lot^{as}, and the men satisfied their needs with the men. So the women remained without men, and so they did just as their men were doing, satisfying each other’.

فَقَالَتْ لَهُ أَصْلَحَكَ اللَّهُ مَا تَقُولُ فِي الْمَرْأَةِ تَحِيضُ فَتَجُوزُ أَيَّامَ حَيْضِهَا قَالَ إِنْ كَانَ حَيْضُهَا دُونَ عَشْرَةِ أَيَّامٍ اسْتَظْهَرَتْ بِيَوْمٍ وَاحِدٍ نَمْ هِيَ مُسْتَحَاضَةٌ قَالَتْ فَإِنَّ الدَّمَ يَسْتَمِرُّ بِهَا الشَّهْرَ وَ الشَّهْرَيْنِ وَ الثَّلَاثَةَ كَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ تَجْلِسُ أَيَّامَ حَيْضِهَا نَمْ تَغْتَسِلُ لِكُلِّ صَلَاةَيْنِ

So she said to him^{asws}, ‘May Allah^{azwj} Keep you^{asws} well! What are you^{asws} saying regarding the woman who menstruates and it exceeds the (regular) days of her menstruation (*Haydh*)?’ He^{asws} said: ‘If her menstruation (*Haydh*) was of less than ten days, she would examine after one day, then she would be with inter-period bleeding (*Istihaaza*)’. She said, ‘Supposing the blood continues with her for the month and the two months, and the three, how would she deal with the *Salaaf*?’ He^{asws} said: ‘She would sit (awaiting) for the (regular) days of her menstruation (*Haydh*), then she would wash for every two *Salaats*’.

فَقَالَتْ لَهُ إِنَّ أَيَّامَ حَيْضِهَا تَخْتَلِفُ عَلَيْهَا وَ كَانَ يَتَقَدَّمُ الْحَيْضُ الْيَوْمَ وَ الْيَوْمَيْنِ وَ الثَّلَاثَةَ وَ يَتَأَخَّرُ مِثْلَ ذَلِكَ فَمَا عَلِمَهَا بِهِ قَالَ دَمَ الْحَيْضِ لَيْسَ بِهِ حَفَاءٌ هُوَ دَمٌ حَارٌّ تَجِدُ لَهُ حُرْقَةً وَ دَمَ الْإِسْتِحَاضَةِ دَمٌ فَاسِدٌ بَارِدٌ

So she said to him^{asws}, ‘If the days of her menstruation (*Haydh*) are different upon her, and the menstruation (*Haydh*) tended to precede by the day, or two days, and three, and it would get delayed similar to that, so what can she know with it?’ He^{asws} said: ‘The blood of the menstruation (*Haydh*) is not unknown. It is a hot blood. You would find a burning sensation with it. And the blood of the inter-period bleeding (*Istihaaza*) is putrid, cold’.⁴²

باب مَعْرِفَةِ دَمِ الْحَيْضِ وَ الْعُدْرَةِ وَ الْقَرْحَةِ

Chapter 11 – Recognition of the blood of menstruation (*Haydh*), and the virginity, and the ulcers

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ جَمِيعاً عَنْ مُحَمَّدَ بْنِ خَالِدٍ عَنْ خَلْفِ بْنِ حَمَادٍ وَ رَوَاهُ أَحْمَدُ أَيْضاً عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ خَلْفِ بْنِ حَمَادِ الْكُوفِيِّ قَالَ تَزَوَّجَ بَعْضُ أَصْحَابِنَا جَارِيَةً مُعْصِراً لَمْ تَطْمَثْ فَلَمَّا اقْتَضَتْهَا سَالَ الدَّمَ فَمَكَثَتْ سَائِلاً لَا يَنْقَطِعُ نَحْواً مِنْ عَشْرَةِ أَيَّامٍ قَالَ فَأَرَوْهَا الْقَوَائِلَ وَ مَنْ ظَنُّوا أَنَّهُ يُبْصِرُ ذَلِكَ مِنَ النِّسَاءِ فَاخْتَلَفُوا فَقَالَ بَعْضٌ هَذَا مِنْ دَمِ الْحَيْضِ وَ قَالَ بَعْضٌ هُوَ مِنْ دَمِ الْعُدْرَةِ فَسَأَلُوا عَنْ ذَلِكَ فَقَهَاءَهُمْ كَأَبِي حَنِيفَةَ وَ غَيْرِهِ مِنْ فَقَهَائِهِمْ فَقَالُوا هَذَا شَيْءٌ قَدْ أَشْكَلَ وَ الصَّلَاةُ فَرِيضَةٌ وَاجِبَةٌ فَلْتَنَوِّضْهُ وَ لْتُصَلِّ وَ لْتَمْسِكْ عَنْهَا رُؤُوسَهَا حَتَّى تَرَى الْبَيَاضَ فَإِنْ كَانَ دَمَ الْحَيْضِ لَمْ يَصُرْهَا الصَّلَاةُ وَ إِنْ كَانَ دَمَ الْعُدْرَةِ كَانَتْ قَدْ أَدَّتِ الْفَرْصَ

Ali Bin Ibrahim, from his father and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Muhammad Bin Khalid, from Khalaf Bin Hammad, and reported by Ahmad as well, from Muhammad Bin Aslam, from Khalaf Bin Hammad Al Kufy who said,

‘One of our companions got married to a young girl who had yet to menstruate. So when he deflowered her, the blood flowed, and it remained flowing, not getting cut off

⁴² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 10 H 3

for about ten days. So he showed her to the midwives and the ones from the women he thought had that insight. But they differed. So some of them said, 'This is from the blood of menstruation (*Haydh*)', and some said, 'It is from the blood of virginity'. So he asked their jurists like Abu Haneefa and others from the jurists, and they said, 'This is something which has confusion, and the *Salaat* is a necessity, an Obligation. So let her perform ablution, and let her pray *Salaat*, and let her husband abstain from her until she sees the whiteness (no blood). So if it was the blood of menstruation (*Haydh*), the *Salaat* would not harm her, and if it was the blood of the virginity, she would have fulfilled the Obligation'.

فَفَعَلَتِ الْجَارِيَةَ ذَلِكَ وَ حَجَّجْتُ فِي تِلْكَ السَّنَةِ فَلَمَّا صِرْنَا بِيَمْنَى بَعَثْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ لَنَا مَسْأَلَةٌ قَدْ ضِيقْنَا بِهَا دَرْعًا فَإِنْ رَأَيْتَ أَنْ تَأْذِنَ لِي فَأَتِيكَ وَ أَسْأَلُكَ عَنْهَا فَبَعَثَ إِلَيَّ إِذَا هَدَاتِ الرَّجُلُ وَ انْقَطَعَ الطَّرِيقُ فَأَقْبَلَ إِنْ شَاءَ اللَّهُ

So the girl did that, and I performed Hajj during that year. So when we came to be at Mina, I sent a message to Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, saying, 'May I be sacrificed for you^{asws}! There is a problem for us which we have been straitened with and are fed up with it. So if you^{asws} see fit to permit me so I can come over to see you^{asws} and ask you^{asws} about it'. So he^{asws} sent a message over to me: 'When the man (people) subside and the road is cut off (blocked by someone), so you can come over, Allah^{azwj} Willing'.

قَالَ خَلَفْتُ فَرَأَيْتُ اللَّيْلَ حَتَّى إِذَا رَأَيْتُ النَّاسَ قَدْ قَلَّ اخْتَلَفُوهُمْ بِيَمْنَى تَوَجَّهْتُ إِلَى مَضْرَبِهِ فَلَمَّا كُنْتُ قَرِيبًا إِذَا أَنَا بِأَسْوَدَ قَاعِدٍ عَلَى الطَّرِيقِ فَقَالَ مِنَ الرَّجُلِ فَقُلْتُ رَجُلٌ مِنَ الْحَاجِّ فَقَالَ مَا اسْمُكَ قُلْتُ خَلَفُ بْنُ حَمَادٍ قَالَ ادْخُلْ بَعِيرٍ إِذِنْ فَقَدْ أَمَرَنِي أَنْ أَقْعُدَ هَاهُنَا فَإِذَا أَتَيْتَ أَذِنْتُ لَكَ

He (the narrator) said, 'I stayed behind and saw the night until when I saw the people had lessened, I stayed behind at Mina to go to his^{asws} tent. So when I was near, I saw a black man seated upon the road (blocking it). So he said, 'Who is the man (coming over)?' So I said, 'A man from the Pilgrims'. So he said, 'What is your name?' I said, 'Khalaf Bin Hammad'. He said, 'Enter without a permission, for he^{asws} had ordered me that I should be seated over here, and whenever you come over, so I should permit for you (to enter the tent)'.

فَدَخَلْتُ وَ سَلَّمْتُ فَرَدَّ السَّلَامَ وَ هُوَ جَالِسٌ عَلَى فَرَاشِهِ وَحَدَهُ مَا فِي الْفُسْطَاطِ غَيْرُهُ فَلَمَّا صِرْتُ بَيْنَ يَدَيْهِ سَأَلَنِي وَ سَأَلَنِي عَنْ حَالِهِ فَقُلْتُ لَهُ إِنَّ رَجُلًا مِنْ مَوَالِيكَ تَزَوَّجَ جَارِيَةً مُعْصِرًا لَمْ تَطْمَئِنِّي فَلَمَّا اقْتَضَتْهَا سَالَ الدَّمَ فَمَكَثَتْ سَائِلًا لَا يَنْقَطِعُ نَحْوًا مِنْ عَشْرَةِ أَيَّامٍ وَ إِنَّ الْقَوَائِلَ اخْتَلَفْنَ فِي ذَلِكَ فَقَالَ بَعْضُهُنَّ دَمُ الْحَيْضِ وَ قَالَ بَعْضُهُنَّ دَمُ الْعُدْرَةِ فَمَا يَنْبَغِي لَهَا أَنْ تَصْنَعَ

So I entered and greeted, and he^{asws} returned the greetings, and he^{asws} was seated upon his^{asws} carpet, alone, there being no one else in the tent. So when I came to be in front of him^{asws}, he^{asws} asked me and I asked him^{asws} about his^{asws} state, and I said to him^{asws}, 'A man from the ones in your^{asws} Wilayah married a young girl who had yet to menstruate. So when he deflowered her, the blood flowed and remained flowing, not being cut off, for about ten days, and the midwives differed with regards to that. So some of them said it is the blood of menstruation (*Haydh*), and some of them said it is the blood of virginity. So what is befitting for her to do?'

قَالَ فَاتَّقِيَ اللَّهَ فَإِنْ كَانَ مِنْ دَمِ الْحَيْضِ فَلْتُمْسِكِ عَنِ الصَّلَاةِ حَتَّى تَرَى الطُّهْرَ وَ لِيُمْسِكِ عَنْهَا بَعْضُهَا وَ إِنْ كَانَ مِنَ الْعُدْرَةِ فَلْتَتَّقِ اللَّهَ وَ لَتَتَوَضَّأْ وَ لَتَتَوَضَّأْ وَ يَأْتِيهَا بَعْضُهَا إِنْ أَحَبَّ ذَلِكَ فَقُلْتُ لَهُ وَ كَيْفَ لَهُمْ أَنْ يَعْلَمُوا مِمَّا هُوَ حَتَّى يَفْعَلُوا مَا يَنْبَغِي قَالَ

فَالْتَفَتَ يَمِيناً وَ شِمَالاً فِي الْفُسْطَاطِ مَخَافَةَ أَنْ يَسْمَعَ كَلَامَهُ أَحَدٌ قَالَ ثُمَّ نَهَدَ إِلَيَّ فَقَالَ يَا خَلْفُ سِرِّ اللَّهِ سِرٌّ فَلَا تُذِيْعُوهُ وَ لَا تَعْلَمُوا هَذَا الْخَلْقَ أُصُولَ دِينِ اللَّهِ بَلِ ارْضَوْا لَهُمْ مَا رَضِيَ اللَّهُ لَهُمْ مِنْ ضَلَالٍ

He^{asws} said: 'So let her fear Allah^{azwj}, for it was from the blood of menstruation (*Haydh*), so let her abstain from the *Salaat* until she sees the purity, and let her husband abstain from her; and if it was from the blood of virginity, so let her fear Allah^{azwj}, and let her perform ablution, and let her pray *Salaat*, and her husband can come to her if he likes that'. So I said to him^{asws}, 'So how is it for them to know what it is from until they do what is befitting?' So he^{asws} looked towards the right and left in the tent, fearing that someone might hear his^{asws} speech, then he^{asws} diverted towards me and he^{asws} said: 'O Khalaf! A secret of Allah^{azwj}! A secret of Allah^{azwj}! Therefore, neither waste it nor teach it to these people, the Principles of the Religion. But, be pleased for them what Allah^{azwj} is Pleased for them, from the straying'.

قَالَ ثُمَّ عَقَدَ بِيَدِهِ الْبُسْرَى تَسْعِينَ ثُمَّ قَالَ تَسْتَدْخِلُ الْفُطْنَةَ ثُمَّ تَدْعُهَا مَلِيئاً ثُمَّ تُخْرِجُهَا إِخْرَاجاً رَفِيقاً فَإِنْ كَانَ الدَّمُ مُطَوَّقاً فِي الْفُطْنَةِ فَهُوَ مِنَ الْعُدْرَةِ وَإِنْ كَانَ مُسْتَنْقِعاً فِي الْفُطْنَةِ فَهُوَ مِنَ الْحَيْضِ

He (the narrator) said: 'Then he^{asws} he formed the (number) ninety with his^{asws} left hand, then said: 'She should insert the cotton, then leave it for a while. Then she should take it out with a gentle extraction. So if it was an encircled blood in the cotton, so it is from the virginity, and if it was a splodge in the cotton, so it is from the menstruation (*Haydh*)'.

قَالَ خَلْفُ فَاسْتَحَقَّنِي الْفَرْحُ فَبَكَيْتُ فَلَمَّا سَكَنَ بُكَائِي قَالَ مَا أَبْكَكَ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ كَانَ يُحْسِنُ هَذَا غَيْرُكَ قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَقَالَ وَ اللَّهُ إِنِّي مَا أَخْبِرُكَ إِلَّا عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَنْ جِبْرَائِيلَ عَنِ اللَّهِ عَزَّ وَ جَلَّ .

Khalaf said, 'I was overcome with the happiness, and I cried. So when my crying settled, he^{asws} said: 'What made you cry?' I said, 'May I be sacrificed for you^{asws}! Who can be better at this than you^{asws}?' So he^{asws} raised his^{asws} hand towards the sky and said: 'By Allah^{azwj}! I^{asws} did not inform you except from Rasool-Allah^{saww}, from Jibraeel^{as}, from Allah^{azwj} Mighty and Majestic'.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ زِيَادِ بْنِ سُوفَةَ قَالَ سَأَلَ أَبُو جَعْفَرٍ (عليه السلام) عَنْ رَجُلٍ اقْتَضَى امْرَأَتَهُ أَوْ أَمْتَهُ فَرَأَتْ دَمًا كَثِيرًا لَا يَنْقَطِعُ عَنْهَا يَوْمًا كَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ تُمْسِكُ الْكُرْسُفَ فَإِنْ خَرَجَتِ الْفُطْنَةُ مُطَوَّقَةً بِالدَّمِ فَإِنَّهُ مِنَ الْعُدْرَةِ تَغْتَسِلُ وَ تُمْسِكُ مَعَهَا فُطْنَةً وَ تُصَلِّي فَإِنْ خَرَجَ الْكُرْسُفُ مُنْعَمِسًا بِالدَّمِ فَهُوَ مِنَ الطَّمْتِ تَفْعُدُ عَنِ الصَّلَاةِ أَيَّامَ الْحَيْضِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibn Raib, from Ziyad Bin Sowqat who said,

'Abu Ja'far^{asws} was asked about a man who deflowers his wife, or his maid, so she sees a lot of blood, not being cut off from her for a day. How would she deal with the *Salaat*?' He^{asws} said: 'She would insert the cotton. So if the cotton comes out encircled with the blood, so it is from the virginity. She should wash and keep the cotton with her, and she should pray *Salaat*. But if the cotton comes out immersed in blood, so it is from the menstruation (*Haydh*). She should sit (abstaining) from the *Salaat* for the days of the menstruation (*Haydh*)'.⁴⁴

⁴³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 11 H 1

⁴⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 11 H 2

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبِيَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَتَأْتُ مِنَّا بِهَا فَرْحَةً فِي فَرْجِهَا وَ الدَّمُ سَائِلٌ لَا تَدْرِي مِنْ دَمِ الْحَيْضِ أَوْ مِنْ دَمِ الْفَرْحَةِ فَقَالَ مَرَّهَا فَلْتَسْتَلِقْ عَلَيَّ ظَهْرَهَا ثُمَّ تَرْفَعُ رِجْلَيْهَا ثُمَّ تَسْتَدْخِلُ إِصْبَعَهَا الْوُسْطَى فَإِنْ خَرَجَ الدَّمُ مِنَ الْجَانِبِ الْأَيْمَنِ فَهُوَ مِنَ الْحَيْضِ وَإِنْ خَرَجَ مِنَ الْجَانِبِ الْأَيْسَرِ فَهُوَ مِنَ الْفَرْحَةِ .

Muhammad Bin Yahya, raising it from Aban who said,

'I said to Abu Abdullah^{asws}, 'A young girl from us had an ulcer in her private part, and the blood flowed. She did not know whether it is from the blood of the ulcer'. So he^{asws} said: 'Instruct her, so let her lie down upon her back, then raise her two legs, then insert her middle finger. So if the blood comes out from the right hand side, so it is from the menstruation (*Haydh*), but if it comes out from the left hand side, so it is from the ulcer'.⁴⁵

بَابُ الْخُبْلَى تَرَى الدَّمَ

Chapter 12 – The pregnant woman sees the blood

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّحَّافِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ أُمَّ وَلَدِي تَرَى الدَّمَ وَ هِيَ حَامِلٌ كَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ فَقَالَ لِي إِذَا رَأَتِ الْحَامِلُ الدَّمَ بَعْدَ مَا تَمْضِي عَشْرُونَ يَوْمًا مِنَ الْوَقْتِ الَّذِي كَانَتْ تَرَى فِيهِ الدَّمَ مِنَ الشَّهْرِ الَّذِي كَانَتْ تَقَعُدُ فِيهِ فَإِنَّ ذَلِكَ لَيْسَ مِنَ الرَّجْمِ وَ لَا مِنَ الطَّمْتِ فَلْتَتَوَضَّأْ وَ تَحْتَشِي بِكُرْسُفٍ وَ تُصَلِّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Husayn Bin Muaym Al Sahhaf who said,

'I said to Abu Abdullah^{asws} that a mother of my children saw the blood and she is pregnant. How should she deal with the *Salaat*?' So he^{asws} said to me: 'When the pregnant woman sees the blood after the passing of twenty days from the time in which she (normally) sees the blood during the month which she sits (abstaining from *Salaat* during it), so that is not from the womb, nor from the menstruation (*Haydh*). So let her perform ablution, and she should insert with a cloth, and she should pray *Salaat*.

وَ إِذَا رَأَتِ الْحَامِلُ الدَّمَ قَبْلَ الْوَقْتِ الَّذِي كَانَتْ تَرَى فِيهِ الدَّمَ بِقَلِيلٍ أَوْ فِي الْوَقْتِ مِنْ ذَلِكَ الشَّهْرِ فَإِنَّهُ مِنَ الْحَيْضَةِ فَلْتَمْسِكْ عَنِ الصَّلَاةِ عَدَدَ أَيَّامِهَا الَّتِي كَانَتْ تَقَعُدُ فِي حَيْضِهَا فَإِنْ انْقَطَعَ الدَّمُ عَنْهَا قَبْلَ ذَلِكَ فَلْتَغْتَسِلْ وَ لْتُصَلِّ وَ إِنْ لَمْ يَنْقَطِعِ الدَّمُ عَنْهَا إِلَّا بَعْدَ مَا تَمْضِي الْأَيَّامُ الَّتِي كَانَتْ تَرَى فِيهَا الدَّمَ بِيَوْمٍ أَوْ يَوْمَيْنِ فَلْتَغْتَسِلْ ثُمَّ تَحْتَشِي وَ تَسْتَدْفِرُ وَ تُصَلِّ الظُّهْرَ وَ الْعَصْرَ

And when the pregnant woman sees the blood before the time which she used to see the blood beforehand, by a little, or during the time from that month, so it is from the menstruation (*Haydh*). So let her abstain from the *Salaat* for a number of days which she used to sit (abstaining) during her menstruation (*Haydh*). So if the blood gets cut off from her before that, then let her wash, and let her pray *Salaat*; but if the blood does not get cut off from her except after the passing of the days in which she used to see the blood, by a day or two days, so let her wash, then let her stuff with the cotton, and pray Al-Zohr and Al-Asr *Salaat*.

⁴⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 11 H 3

ثُمَّ لَتَنْظُرَ فَإِنْ كَانَ الدَّمُ فِيمَا بَيْنَهُمَا وَ بَيْنَ الْمَغْرِبِ لَا يَسِيلُ مِنْ خَلْفِ الْكُرْسُفِ فَلْتَتَوَضَّأْ وَ لَتُصَلِّ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ مَا لَمْ تَطْرَحِ الْكُرْسُفَ فَإِنْ طَرَحْتَ الْكُرْسُفَ عَنْهَا فَسَالَ الدَّمُ وَجَبَ عَلَيْهَا الْغُسْلُ وَ إِنْ طَرَحْتَ الْكُرْسُفَ وَ لَمْ يَسِيلِ الدَّمُ فَلْتَتَوَضَّأْ وَ لَتُصَلِّ وَ لَا غُسْلَ عَلَيْهَا

Then let her wait. So if it was such that the blood, during what is between these two (Al-Zohr and Al-Asr) and Al-Maghrib, does not flow from the other side of the cloth, so let her perform ablution, and let her pray *Salaat* during the time of every *Salaat* for as long as the cotton is clean. So if the cloth is clean from her but the blood flows, the washing would be Obligated upon her; and if the cloth is clean and the blood does not flow, so let her perform ablution, and let her pray *Salaat*, and there is no washing (Obligated) upon her’.

قَالَ وَ إِنْ كَانَ الدَّمُ إِذَا أَمْسَكَتِ الْكُرْسُفَ يَسِيلُ مِنْ خَلْفِ الْكُرْسُفِ صَبِيحًا لَا يَرِقًا فَإِنَّ عَلَيْهَا أَنْ تَغْتَسِلَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ وَ تَحْتَشِي وَ تُصَلِّي وَ تَغْتَسِلَ لِلْفَجْرِ وَ تَغْتَسِلَ لِلظُّهْرِ وَ الْعَصْرِ وَ تَغْتَسِلَ لِلْمَغْرِبِ وَ الْعِشَاءِ

He^{asws} said: ‘And if it was so that the blood, being withheld by the cloth, flows from the other side of the cloth with an effusion, nor as perspiration, so upon her is that she should wash three times during every day and night, and she should stuff (the cotton), and she should pray *Salaat*, and she would wash for Al-Fajr, and wash for Al-Zohr and Al-Asr, and wash for Al-Maghrib and Al-Isha’.

قَالَ وَ كَذَلِكَ تَفْعَلُ الْمُسْتَحَاضَةُ فَإِنَّهَا إِذَا فَعَلَتْ ذَلِكَ أَذْهَبَ اللَّهُ بِالدَّمِ عَنْهَا .

He^{asws} said: ‘And similar to that is what the one with inter-period bleeding (*Istihaza*) would do. So if she were to do that, Allah^{azwj} would Remove the blood from her’.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ رَجَالِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ الْحُبْلَى قَدْ اسْتَبَانَ حَبْلُهَا تَرَى مَا تَرَى الْحَائِضُ مِنَ الدَّمِ قَالَ تِلْكَ الْهَرَاقَةُ مِنَ الدَّمِ إِنْ كَانَ دَمًا كَثِيرًا أَحْمَرَ فَلَا تُصَلِّ وَ إِنْ كَانَ قَلِيلًا أَصْفَرَ فَلَيْسَ عَلَيْهَا إِلَّا الْوُضُوءُ .

Ali Bin Ibrahim, from his father, from one of his men, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, ‘I asked him^{asws} about the pregnant woman whose pregnancy is detected, sees what the menstruating woman sees, from the blood. He^{asws} said: ‘That is the spilling from the blood. If it was a lot of blood, being red, so she should not pray *Salaat*; but if it was a little (blood), being yellow, so there is nothing upon her, except for the ablution’.⁴⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْحُبْلَى تَرَى الدَّمُ كَمَا كَانَتْ تَرَى أَيَّامَ حَيْضِهَا مُسْتَقِيمًا فِي كُلِّ شَهْرٍ فَقَالَ نُمِسُّكَ عَنِ الصَّلَاةِ كَمَا كَانَتْ تَصْنَعُ فِي حَيْضِهَا فَإِذَا طَهُرَتْ صَلَّتْ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, ‘I asked him^{asws} about the pregnant woman seeing the blood just as she would see during the days of her menstruation (*Haydh*), regularly, during every month. So he^{asws} said: ‘She should

⁴⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 1

⁴⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 2

refrain from the *Salaat* just as she would do during her menstruation (*Haydh*). So when she is clean, she should pray *Salaat*.⁴⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنِ الْحُبْلَى تَرَى الدَّمَ وَ هِيَ حَامِلٌ كَمَا كَانَتْ تَرَى قَبْلَ ذَلِكَ فِي كُلِّ شَهْرٍ هَلْ تَتْرُكُ الصَّلَاةَ قَالَ تَتْرُكُ إِذَا دَامَ .

Muhammad Bin Ismail, from Al Fazi Bin Shazaan, and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, altogether from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Al-Hassan^{asws} about the pregnant woman seeing the blood, and she is pregnant, just as she used to see before that during every month. Should she neglect the *Salaat*?' He^{asws} said: 'She should leave it when there is blood'.⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ وَ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنِ الْحُبْلَى تَرَى الدَّمَ أَ تَتْرُكُ الصَّلَاةَ فَقَالَ نَعَمْ إِنَّ الْحُبْلَى رُبَّمَا قَدَفَتْ بِالدَّمِ .

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, altogether from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, and Fazalat Bin Ayoub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having been asked about the pregnant woman seeing the blood, 'Should she leave the *Salaat*?' So he^{asws} said: 'Yes. Sometimes the pregnant woman does tend to throw out the blood'.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جُعِلَتْ فِدَاكَ الْحُبْلَى رُبَّمَا طَمِئَتْ فَقَالَ نَعَمْ وَ ذَلِكَ أَنَّ الْوَلَدَ فِي بَطْنِ أُمِّهِ غِدَاؤُهُ الدَّمُ فَرُبَّمَا كَثُرَ فَفَضَلَ عَنْهُ فَإِذَا دَفَعَهُ حَرَمَتْ عَلَيْهَا الصَّلَاةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleyman Bin Khalid who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Does the pregnant woman menstruate sometimes?' So he^{asws} said: 'Yes, and that is because the child in the belly of its mother, its sustenance is the blood. So, sometimes there is excess from it, it is repelled. So when it is repelled, the *Salaat* is Prohibited upon her'.

وَ فِي رَوَايَةٍ أُخْرَى إِذَا كَانَ كَذَلِكَ تَأَخَّرَ الْوَلَادَةُ .

And in another report, '(He^{asws} said): 'When it was like that, the birth would be delayed'.⁵¹

⁴⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 3

⁴⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 4

⁵⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 5

⁵¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 6

Chapter 13 – The post-childbirth bleeding (*Nafsa'a*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ وَ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ النَّفْسَاءُ تَكْفُفُ عَنِ الصَّلَاةِ أَيَّامَ أَفْرَائِهَا الَّتِي كَانَتْ تَمُكُثُ فِيهَا ثُمَّ تَغْتَسِلُ وَ تَعْمَلُ كَمَا تَعْمَلُ الْمُسْتَحَاضَةُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasaar, and Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The woman with post-childbirth bleeding (*Nafsa'a*) would pause from the *Salaat* for the days of her (regular) pure period which she used to await in them. Then she should wash and do just as the one with inter-period bleeding (*Istihaza*) would do'.⁵²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَعْيَنَ قَالَ قُلْتُ لَهُ إِنَّ امْرَأَةً عِنْدَ الْمَلِكِ وَلَدَتْ فَعَدَّ لَهَا أَيَّامَ حَيْضِهَا ثُمَّ أَمَرَهَا فَاعْتَسَلَتْ وَ اخْتَشَتْ وَ أَمَرَهَا أَنْ تَلْبَسَ ثَوْبَيْنِ نَظِيفَيْنِ وَ أَمَرَهَا بِالصَّلَاةِ فَقَالَتْ لَهُ لَا تَطِيبُ نَفْسِي أَنْ أَدْخُلَ الْمَسْجِدَ فَدَعَانِي أَقَوْمٌ خَارِجًا عَنْهُ وَ اسْجُدُ فِيهِ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Abdul Rahman Bin Ayn who said,

'I said to him^{asws}, 'The wife of Abdul Malik gave birth. So he counted for her the days of her menstruation (*Haydh*), then instructed her to wash and insert a cloth, and he instructed her that she should wear two (layers of) clean clothes, and instructed her with the *Salaat*. So, she said to him, 'I do not feel good for myself that I should enter the Masjid, therefore leave me to stand outside from it, and I shall prostrate therein'.

فَقَالَ قَدْ أَمَرَ بِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قَالَ فَاَنْقَطِعِ الدَّمَ عَنِ الْمَرْأَةِ وَ رَأَتْ الطُّهْرَ وَ أَمَرَ عَلِيٌّ (عَلَيْهِ السَّلَام) بِهَذَا فَبَلَّغْتُكُمْ فَاَنْقَطِعِ الدَّمَ عَنِ الْمَرْأَةِ وَ رَأَتْ الطُّهْرَ فَمَا فَعَلْتُمْ صَاحِبَتِكُمْ قُلْتُ مَا أَدْرِي .

So he^{asws} said: 'Rasool-Allah^{saww} had ordered with it and said: 'If the blood gets cut off from the woman and she sees the purity (so she can enter the Masjid)', and Ali^{asws} had ordered with this before you: 'If the blood gets cut off from the woman and she sees the cleanliness (so she can enter the Masjid)'. So what did your companion do?' I said, 'I do not know'.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ قَالَ سَأَلَتِ امْرَأَةً أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَتْ إِنِّي كُنْتُ أَقْعُدُ مِنْ نَفَاسِي عَشْرِينَ يَوْمًا حَتَّى أَقْتُوْنِي بِثَمَانِيَةِ عَشْرٍ يَوْمًا فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ لِمَ أَقْتُوْنُكَ بِثَمَانِيَةِ عَشْرٍ يَوْمًا فَقَالَ رَجُلٌ لِلْحَدِيثِ الَّذِي رُوِيَ عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ نَفَسَتْ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ

Ali Bin Ibrahim, from his father, raising it, said,

'A woman asked Abu Abdullah^{asws} saying, 'I was sitting (abstaining from *Salaat*) due to my post-childbirth bleeding (*Nafsa'a*), for twenty days, until I was issued with a verdict of eighteen days'. So Abu Abdullah^{asws} said: 'And why were you issued with a verdict of eighteen days?' So a man said, 'Due to the Hadeeth which is reported from

⁵² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 1

⁵³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 2

Rasool-Allah^{saww} saying to Asma Bint Umayy, when she experienced post-childbirth bleeding (*Nafsa'a*) with Muhammad Bin Abu Bakr'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ أَسْمَاءَ سَأَلَتْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قَدْ أَتَيْتِ بِهَا ثَمَانِيَةَ عَشَرَ يَوْمًا وَ لَوْ سَأَلْتَهُ قَبْلَ ذَلِكَ لَأَمَرَهَا أَنْ تَغْتَسِلَ وَ تَفْعَلَ مَا تَفْعَلُهُ الْمُسْتَحَاضَةُ .

So Abu Abdullah^{asws} said: 'Asma asked Rasool-Allah^{saww} and eighteen days had already come to her, and had she asked before that he^{saww} would have ordered her that she should wash and do what the one with the inter-period bleeding (*Istihaaza*) would do'.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ قَالَ قُلْتُ لَهُ النَّفْسَاءُ مَنَى تُصَلِّي قَالَ تَفْعُدُ بِقَدْرِ حَيْضِهَا وَ تَسْتَظْهُرُ بِبِوْمَيْنِ فَإِنْ انْقَطَعَ الدَّمُ وَ إِلَّا اغْتَسَلْتَ وَ احْتَسَنْتَ وَ اسْتَقْرَرْتَ وَ صَلَّتْ وَ إِنْ جَازَ الدَّمُ الْكُرْسُفَ تَعَصَّبْتَ وَ اغْتَسَلْتَ ثُمَّ صَلَّتِ الْعِدَّةَ بِغُسْلٍ وَ الظُّهْرِ وَ الْعَصْرِ بِغُسْلٍ وَ الْمَغْرِبِ وَ الْعِشَاءِ بِغُسْلٍ وَ إِنْ لَمْ يَجْزِ الدَّمُ الْكُرْسُفَ صَلَّتِ بِغُسْلٍ وَاحِدٍ

A number of our companions, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

'I said to him^{asws}, 'The one with post-childbirth bleeding (*Nafsa'a*), when would she pray *Salaat*?' He^{asws} said: 'She would sit (abstaining) by a measurement of her menstruation (*Haydh*), and she would examine herself by two days. So if the blood is cut off (fine), or else she should wash, and insert a cotton, and secure it, and pray *Salaat*. And, if the blood exceeds the cloth, she would tighten it and wash. Then she would pray the morning (*Salaat*) with one washing, and Al-Zohr and Al-Asr with one washing, and Al-Maghrib and Al-Isha with one washing; and if the blood does not exceed the cloth, she would pray *Salaat* with one washing.

قُلْتُ وَ الْحَائِضُ قَالَ مِثْلُ ذَلِكَ سِوَاءَ فَإِنْ انْقَطَعَ عَنْهَا الدَّمُ وَ إِلَّا فَهِيَ مُسْتَحَاضَةٌ تَصْنَعُ مِثْلَ النَّفْسَاءِ سِوَاءَ ثُمَّ تُصَلِّي وَ لَا تَدْعُ الصَّلَاةَ عَلَى حَالٍ فَإِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ الصَّلَاةُ عِمَادُ دِينِكُمْ .

I said, 'And (what about) the menstruating woman?' He^{asws} said: 'Similar to that, in the same way. So, if the blood is cut off from her (fine), or else she would be as one with inter-period bleeding (*Istihaaza*). She would do the like of the one with post-childbirth bleeding (*Nafsa'a*), in the same way. Then she would pray *Salaat* and she should not leave the *Salaat* upon (any) state, for the Prophet^{saww} said: 'The *Salaat* is a pillar of your Religion'.⁵⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ تَجْلِسُ النَّفْسَاءُ أَيَّامَ حَيْضِهَا الَّتِي كَانَتْ تَحِيضُ ثُمَّ تَسْتَظْهُرُ وَ تَغْتَسِلُ وَ تُصَلِّي .

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Yunus Bin Yaqoub who said,

⁵⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 3

⁵⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 4

'I heard Abu Abdullah^{asws} saying: 'The woman with post-childbirth bleeding (*Nafsa'a*) would sit (abstaining) for the days of her menstruation (*Haydh*) which she used to menstruate it. Then she would examine herself, and she would wash and pray *Salaat*.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَقَعُدُ النِّفْسَاءُ أَيَّامَهَا الَّتِي كَانَتْ تَقَعُدُ فِي الْحَيْضِ وَتَسْتَطْهِرُ بِيَوْمَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The woman with post-childbirth bleeding (*Nafsa'a*) would sit (abstaining) for her days which she used to sit (abstaining) during the menstruation (*Haydh*), and she would examine in two days'.⁵⁷

بَابُ النِّفْسَاءِ تَطْهَرُ ثُمَّ تَرَى الدَّمَ أَوْ رَأَتْ الدَّمَ قَبْلَ أَنْ تَلِدَ

Chapter 14 – The woman with post-childbirth bleeding (*Nafsa'a*) (becomes) clean, then she sees the blood, or saw the blood before she gave birth

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) فِي امْرَأَةٍ نَفَسَتْ فَتَرَكَتِ الصَّلَاةَ ثَلَاثِينَ يَوْمًا ثُمَّ تَطَهَّرَتْ ثُمَّ رَأَتْ الدَّمَ بَعْدَ ذَلِكَ قَالَ تَدْعُ الصَّلَاةَ لِأَنَّ أَيَّامَهَا أَيَّامُ الطُّهْرِ وَ قَدْ جَازَتْ أَيَّامَ النِّفْسَاءِ .

Muhammad Bin Abu Abdullah, from Muawiya Bin Hukeym, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st regarding a woman who had post-childbirth bleeding (*Nafsa'a*). So she left the *Salaat* for thirty days, then she was clean. Then she saw blood after that. He^{asws} said: 'She should leave the *Salaat*, because her days are the days of purity, and the days of the post-childbirth bleeding (*Nafsa'a*) have passed'.⁵⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) عَنْ امْرَأَةٍ نَفَسَتْ فَمَكَثَتْ ثَلَاثِينَ يَوْمًا أَوْ أَكْثَرَ ثُمَّ تَطَهَّرَتْ وَ صَلَّتْ ثُمَّ رَأَتْ دَمًا أَوْ صُفْرَةً قَالَ إِنْ كَانَتْ صُفْرَةً فَلْتَغْتَسِلْ وَ لْتُصَلِّ وَ لَا تُمَسِّكْ عَنِ الصَّلَاةِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, altogether from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Ibrahim^{asws} (7th Imam^{asws}) about a woman who had post-childbirth bleeding (*Nafsa'a*). So she remained as such for thirty days or more, then she was clean, and she prayed *Salaat*. Then she saw blood, or yellowness. He^{asws} said: 'If it was yellowness, so let her wash, and let her pray *Salaat*, and she should not refrain from the *Salaat*.⁵⁹

⁵⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 5

⁵⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 6

⁵⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 14 H 1

⁵⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 14 H 2

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْمَرْأَةِ يُصِيبُهَا الطَّلُقُ أَيَّامًا أَوْ يَوْمَيْنِ فَتَرَى الصُّفْرَةَ أَوْ دَمًا فَقَالَ نُصَلِّي مَا لَمْ تَلِدْ فَإِنْ غَلَبَهَا الْوَجَعُ فَفَاتَهَا صَلَاةٌ لَمْ تَقْدِرْ أَنْ تُصَلِّيَهَا مِنْ الْوَجَعِ فَعَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ بَعْدَ مَا تَطْهَرُ .

Abu Ali Al Ashary, from Muhammad Bin Ahmad,, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah^{asws} regarding the woman who is hit by the labour pains for days, or two days, and she sees the yellowness or blood. So he^{asws} said: 'She should pray *Salaat* for as long as she does not give birth. So if the pain overcomes her and she misses the *Salaats*, not being able upon praying due to the pain, so upon her is its making up for it of those *Salaats* after having become clean'.⁶⁰

بَاب مَا يَجِبُ عَلَى الْحَائِضِ فِي أَوْقَاتِ الصَّلَاةِ

Chapter 15 – What is Obligated upon the menstruating woman during her *Salaat* times

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْحَائِضِ تَطْهَرُ يَوْمَ الْجُمُعَةِ وَتَذْكُرُ اللَّهَ قَالَ أَمَّا الطَّهْرُ فَلَا وَ لَكِنَهَا تَتَوَضَّأُ فِي وَقْتِ الصَّلَاةِ ثُمَّ تَسْتَقْبِلُ الْقِبْلَةَ وَ تَذْكُرُ اللَّهَ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the menstruating woman becoming clean on the day of Friday, and she mentions Allah^{azwj}. He^{asws} said: 'As for the purity, so no. But, she should perform ablution during the time of *Salaat*, then she should face the Qiblah and mention Allah^{azwj}'.⁶¹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ حَمَّادِ بْنِ مُعَاوِيَةَ بْنِ عَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَتَوَضَّأُ الْمَرْأَةُ الْحَائِضُ إِذَا أَرَادَتْ أَنْ تَأْكُلَ وَإِذَا كَانَ وَقْتُ الصَّلَاةِ تَوَضَّأَتْ وَ اسْتَقْبَلَتِ الْقِبْلَةَ وَ هَلَلَتْ وَ كَبَّرَتْ وَ تَلَّتِ الْقُرْآنَ وَ ذَكَرَتِ اللَّهَ عَزَّ وَ جَلَّ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, and Hammad, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The menstruating woman would perform the ablution when she wants to eat, and when it was the time of *Salaat*, she would perform ablution and face towards the Qiblah, and Extol the Holiness and the Greatness of Allah^{azwj}, and recite the Quran, and mention Allah^{azwj} Mighty and Majestic'.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ يَنْبَغِي لِلْحَائِضِ أَنْ تَتَوَضَّأَ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ ثُمَّ تَسْتَقْبِلِ الْقِبْلَةَ وَ تَذْكُرَ اللَّهَ مِقْدَارَ مَا كَانَتْ تُصَلِّي .

⁶⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 14 H 3

⁶¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 15 H 1

⁶² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 15 H 2

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ammar Bin Marwan, from Zayd Al Shahham who said,

'I heard Abu Abdullah^{asws} saying: 'It is befitting for the menstruating woman that she performs ablution during the time of every *Salaat*. Then she should face towards the Qiblah and mention Allah^{azwj} by a measurement of what she would have prayed *Salaat* (time wise)'.⁶³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا كَانَتِ الْمَرْأَةُ طَامِئَةً فَلَا تَحِلُّ لَهَا الصَّلَاةُ وَ عَلَيْهَا أَنْ تَتَوَضَّأَ وَ ضُبَّوْءَ الصَّلَاةِ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ تَمَّ تَقَعْدَ فِي مَوْضِعٍ طَاهِرٍ وَ تَذَكَّرَ اللَّهُ عَزَّ وَ جَلَّ وَ تُسَبِّحَهُ وَ تُحَمِّدُهُ وَ تُهَلِّلُهُ كَمَقْدَارِ صَلَاتِهَا تَمَّ نَفْرَعُ لِحَاجَتِهَا .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the woman was in menstruation (*Haydh*), so the *Salaat* is not Permissible for her, and upon her is that she performs ablution, an ablution of the *Salaat* during the time of every *Salaat*. Then she would sit in a clean place and mention Allah^{azwj} Mighty and Majestic, and Glorify Him^{azwj}, and Praise Him^{azwj}, and Extol His^{azwj} Holiness like a measurement of her *Salaat*. Then she would be free for her needs'.⁶⁴

بَابُ الْمَرْأَةِ تَحِيضُ بَعْدَ دُخُولِ وَقْتِ الصَّلَاةِ قَبْلَ أَنْ تُصَلِّيَهَا أَوْ تَطْهُرُ قَبْلَ دُخُولِ وَقْتِهَا فَتَتَوَضَّأُ فِي الْغُسْلِ

Chapter 16 – The woman menstruates after the entry of the time of the *Salaat*, before she had prayed or was clean before the entry of her time and she procrastinates regarding the washing

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُونُسَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَام) قُلْتُ الْمَرْأَةُ تَرَى الطَّهْرَ قَبْلَ غُرُوبِ الشَّمْسِ كَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ إِذَا رَأَتْ الطَّهْرَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ الشَّمْسِ أَرْبَعَةَ أَقْدَامٍ فَلَا تُصَلِّي إِلَّا الْعَصْرَ لِأَنَّ وَقْتِ الطَّهْرِ دَخَلَ عَلَيْهَا وَ هِيَ فِي الدَّمِ وَ خَرَجَ عَنْهَا الْوَقْتُ وَ هِيَ فِي الدَّمِ فَلَمْ يَجِبْ عَلَيْهَا أَنْ تُصَلِّيَ الطَّهْرَ وَ مَا طَرَحَ اللَّهُ عَنْهَا مِنَ الصَّلَاةِ وَ هِيَ فِي الدَّمِ أَكْثَرُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Fazl Bin Yunus who said,

'I asked Abu Al-Hassan^{asws} the 1st, I said, 'The woman sees the purity before the setting of the sun, how would she deal with the *Salaat*?' He^{asws} said: 'When she sees the purity after the passing of four steps (of the shadow) from the (start of the) decline of the sun, so she should not pray *Salaat* except for the *Asr Salaat*, because the time for Al-Zohr entered upon her and she was in the blood (still menstruating), and the time exited from her and she was in the blood (still menstruating), therefore it does not Obligate upon her that she should pray Al-Zohr, and what Allah^{azwj} has Dropped from her, from the *Salaats* while she is in the blood (menstruating), is even more'.

⁶³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 15 H 3

⁶⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 15 H 4

قَالَ وَ إِذَا رَأَتْ الْمَرْأَةُ الدَّمَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ الشَّمْسِ أَرْبَعَةَ أَقْدَامٍ فَلْتُمْسِكْ عَنِ الصَّلَاةِ فَإِذَا طَهَّرَتْ مِنَ الدَّمِ فَلْتَقْضِ صَلَاةَ الظُّهْرِ لِأَنَّ وَقْتَهُ الظُّهْرِ دَخَلَ عَلَيْهَا وَ هِيَ طَاهِرَةٌ وَ خَرَجَ عَنْهَا وَقْتُ الظُّهْرِ وَ هِيَ طَاهِرَةٌ فَصَيَّعَتْ صَلَاةَ الظُّهْرِ فَوَجِبَ عَلَيْهَا قَضَاؤُهَا .

He^{asws} said: 'And when the woman sees the blood after four steps have passed (for the shadow) from the (start of the) decline of the sun, so let her refrain from the *Salaat*. So when she is clean from the blood, so let her make up for the (missed) Al-Zohr *Salaat*, because the time of Al-Zohr came up upon her and she was clean, and the time of Al-Zohr exited from her and she was clean, so she wasted *Salaat* Al-Zohr, therefore it's payback is Obligated upon her'.⁶⁵

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ عَنْ مَعْمَرِ بْنِ بَحْيَى قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْحَائِضِ تَطَهَّرَ عِنْدَ الْعَصْرِ تُصَلِّيَ الْأُولَى قَالَ لَا إِنَّمَا تُصَلِّي الصَّلَاةَ الَّتِي تَطَهَّرَ عِنْدَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba, from Muammar Bin Yahya who said,

'I asked Abu Ja'far^{asws} about the menstruating woman becoming clean during Al-Asr, 'Should she pray the former *Salaats*?' He^{asws} said: 'No. But rather, she should pray the *Salaats* which there was cleanliness with her'.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ قَالَ إِذَا رَأَتْ الْمَرْأَةُ الطَّهْرَ وَ قَدْ دَخَلَ عَلَيْهَا وَقْتُ الصَّلَاةِ ثُمَّ أَخْرَبَتِ الْغُسْلَ حَتَّى تَدْخُلَ وَقْتُ صَلَاةٍ أُخْرَى كَانَ عَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ الَّتِي فَرَطَتْ فِيهَا فَإِذَا طَهَّرَتْ فِي وَقْتِ وَجُوبِ الصَّلَاةِ فَأَخْرَبَتِ الصَّلَاةَ حَتَّى يَدْخُلَ وَقْتُ صَلَاةٍ أُخْرَى ثُمَّ رَأَتْ دَمًا كَانَ عَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ الَّتِي فَرَطَتْ فِيهَا .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib, from Abu Ubeyda,

'He^{asws} said: 'When the woman sees the purity and the time of the *Salaat* has entered upon her, then she delays the washing until the time for another *Salaat* enters, upon her would be its making up for that *Salaat* which she wasted. So when she is clean during a time of an Obligatory *Salaat*, and she delays the *Salaat* until the time for another *Salaat* comes up, then she sees blood, upon her would be the making up for that *Salaat* which she wasted'.⁶⁷

ابْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَيَّمَا امْرَأَةٍ رَأَتْ الطَّهْرَ وَ هِيَ قَادِرَةٌ عَلَى أَنْ تَغْتَسِلَ فِي وَقْتِ صَلَاةٍ فَفَرَطَتْ فِيهَا حَتَّى يَدْخُلَ وَقْتُ صَلَاةٍ أُخْرَى كَانَ عَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ الَّتِي فَرَطَتْ فِيهَا وَ إِنْ رَأَتْ الطَّهْرَ فِي وَقْتِ صَلَاةٍ فَقَامَتْ فِي تَهَيُّبَةِ ذَلِكَ فَجَارَ وَقْتُ صَلَاةٍ وَ دَخَلَ وَقْتُ صَلَاةٍ أُخْرَى فَلَيْسَ عَلَيْهَا قَضَاءٌ وَ تُصَلِّي الصَّلَاةَ الَّتِي دَخَلَ وَقْتُهَا .

Ibn Mahboub, from Ali Bin Raib, from Ubed Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever woman sees the purity and she is able upon the washing during a time of a *Salaat*, but she wastes it until the time for another *Salaat* comes up, upon her would be its making up for that *Salaat* which she wasted; and if she were to see the purity during a time of a *Salaat*, so she stands to prepare for that, the time of the *Salaat* gets exceeded and

⁶⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 16 H 1

⁶⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 16 H 2

⁶⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 16 H 3

the time for another *Salaat* comes up, so there is no making up for it upon her, and she should pray the *Salaat* the time of which came up'.⁶⁸

ابْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ أَبِي الْوَرْدِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تَكُونُ فِي صَلَاةِ الظُّهْرِ وَ قَدْ صَلَّتْ رَكْعَتَيْنِ ثُمَّ تَرَى الدَّمَ قَالَ تَقُومُ مِنْ مَسْجِدِهَا وَ لَا تَقْضِي الرُّكْعَتَيْنِ وَ إِنْ كَانَتْ رَأَتْ الدَّمَ وَ هِيَ فِي صَلَاةِ الْمَغْرِبِ وَ قَدْ صَلَّتْ رَكْعَتَيْنِ فَلْتَقُمْ مِنْ مَسْجِدٍ فَإِذَا طَهَّرْتَ فَلْتَقْضِ الرُّكْعَةَ الَّتِي فَاتَتْهَا مِنَ الْمَغْرِبِ .

Ibn Mahboub, from Ali Bin Raib, from Abu Al Warad who said,

'I asked Abu Ja'far^{asws} about the woman who happens to be in *Salaat* Al-Zohr and she has already prays two Cycles, then she sees the blood. He^{asws} said: 'She should arise from her prostration place, and she should not complete the two Cycles; and if it was such that she saw the blood while she was in *Salaat* Al-Maghrib, and she had already prays two Cycles, so let her arise from a prostration place. Then, when she is clean, so let her make up for the Cycles of Maghrib which were lost from her'.⁶⁹

بَاب الْمَرْأَةِ تَكُونُ فِي الصَّلَاةِ فَتَحْسُ بِالْحَيْضِ

Chapter 17 – The woman happens to be in the *Salaat*, so she feels the menstruation (*Haydh*)

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْمَرْأَةِ تَكُونُ فِي الصَّلَاةِ فَتَنْظُرُ أَنَّهَا قَدْ حَاصَتْ قَالَ تَدْخُلُ يَدَهَا فَتَمَسُّ الْمَوْضِعَ فَإِنْ رَأَتْ شَيْئًا أَنْصَرَفَتْ وَ إِنْ لَمْ تَرَ شَيْئًا أَتَمَّتْ صَلَاتَهَا .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah^{asws} regarding the woman who happens to be in the *Salaat*, so she thinks that she has menstruated. He^{asws} said: 'She should insert her hand and touch the place. So if she sees something, she would leave (the *Salaat*), and if she does not see anything, she would complete her *Salaat*'.⁷⁰

بَاب الْحَائِضِ تَقْضِي الصَّوْمَ وَ لَا تَقْضِي الصَّلَاةَ

Chapter 18 – The menstruating woman would make up the (missed) Fasts and she would not make up the (missed) *Salaats*

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مَعْلَى عَنْ الْوَشَاءِ عَنْ أَبِي بَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَا الْحَائِضُ تَقْضِي الصِّيَامَ وَ لَا تَقْضِي الصَّلَاةَ .

Al Hassan Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Aban, from the one who informed him,

⁶⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 16 H 4

⁶⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 16 H 5

⁷⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 17 H 1

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'The menstruating woman would make up the (missed) Fasts and would not make up the (missed) *Salaats*'.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْحَائِضُ تَقْضِي الصَّلَاةَ قَالَ لَا قُلْتُ تَقْضِي الصَّوْمَ قَالَ نَعَمْ قُلْتُ مِنْ أَيْنَ جَاءَ هَذَا قَالَ إِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Rashid who said,

'I said to Abu Abdullah^{asws}, 'The menstruating woman would make up the (missed) *Salaats*?' He^{asws} said: 'No'. I said, 'She should make up the (missed) Fasts?' He^{asws} said: 'Yes'. I said, 'Where has this come from?' He^{asws} said: 'The first one who analogised was Iblees'^{la, 72}.

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَضَاءِ الْحَائِضِ الصَّلَاةَ ثُمَّ تَقْضِي الصَّوْمَ قَالَ لَيْسَ عَلَيْهَا أَنْ تَقْضِيَ الصَّلَاةَ وَ عَلَيْهَا أَنْ تَقْضِيَ صَوْمَ شَهْرِ رَمَضَانَ

Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from urara who said,

'I asked Abu Ja'far^{asws} about the menstruating woman making up for the (missed) *Salaats*, then she makes up for the (missed) Fasts'. He^{asws} said: 'It is not upon her that she makes up for the (missed) *Salaats*, and upon her is that she makes up for the (missed) Fasts of a month of Ramazan'.

ثُمَّ أَقْبَلَ عَلَيَّ وَ قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَأْمُرُ بِذَلِكَ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) وَ كَانَتْ تَأْمُرُ بِذَلِكَ الْمُؤْمِنَاتِ .

Then he^{asws} turned towards me and said: 'Rasool-Allah^{saww} had instructed Syeda Fatima^{asws} with that, and she^{asws} had ordered the believing women with that'.⁷³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى عَنِ الْوَشَاءِ عَنِ أَبِيانَ بْنِ عُثْمَانَ عَنِ إِسْمَاعِيلَ الْجَعْفَرِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ الْمُغَيْرَةَ بِنْتُ سَعِيدٍ رَوَى عَنْكَ أَنَّكَ قُلْتَ لَهُ إِنَّ الْحَائِضَ تَقْضِي الصَّلَاةَ فَقَالَ مَا لَهُ لَا وَفَقَهُ اللَّهُ إِنَّ امْرَأَةَ عِمْرَانَ نَذَرَتْ مَا فِي بَطْنِهَا مُحَرَّرًا وَ الْمُحَرَّرُ لِلْمَسْجِدِ يَدْخُلُهُ ثُمَّ لَا يَخْرُجُ مِنْهُ أَبَدًا

Al Husayn Bin Muhammad, from Moalla, from Al Washa, from Aban Bin Usman, from Ismail Al Ju'fy who said,

'I said to Abu Ja'far^{asws}, 'Al-Mugheira Bin Saeed reported from you^{asws} that you^{asws} said to him: 'The menstruating woman would make up for the *Salaat*'. So he^{asws} said: 'What is the matter with him? May Allah^{azwj} not Reconcile him. The wife of Imran^{as} vowed what was in her belly as a dedication, and the one dedicated to the Masjid would enter into it, then would not come out from it, ever.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى... وَ لَيْسَ الذَّكَرُ كَالْأُنْثَى فَلَمَّا وَضَعَتْهَا أَدْخَلْتُهَا الْمَسْجِدَ فَسَاهَمَتْ عَلَيْهَا الْأَنْبِيَاءُ فَأَصَابَتْ الْفُرْعَةَ زَكْرِيًّا وَ كَفَّلَهَا زَكْرِيًّا

⁷¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 18 H 1

⁷² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 18 H 2

⁷³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 18 H 3

[3:36] So when she gave birth to it, she said: My Lord! Surely I have brought it forth a female – (and Allah was more Knowing of what she gave birth to) - and the male is not like the female. So when she had given birth to her^{as} (Maryam^{as}, she entered her^{asws} into the Masjid. So the Prophets^{as} drew lots over her^{as}, and the vote came out for Zakariyya^{as}, and Zakariyya^{as} took the responsibility for her.

فَلَمْ تَخْرُجْ مِنَ الْمَسْجِدِ حَتَّى بَلَغَتْ فَلَمَّا بَلَغَتْ مَا تَبْلُغُ النِّسَاءُ خَرَجَتْ فَهَلْ كَانَتْ تَقْدِرُ عَلَى أَنْ تَقْضِيَ تِلْكَ الْأَيَّامَ الَّتِي خَرَجْتَ وَ هِيَ عَلَيْهَا أَنْ تَكُونَ الدَّهْرَ فِي الْمَسْجِدِ .

Thus, she^{as} did not come out from the Masjid until she^{as} was an adult. So when she^{as} became an adult to what the women tend to reach in adulthood, she^{as} went out. So was she^{as} able upon making up for those days which she went out, and it was upon her^{as} that she^{as} would happen to be in the Masjid for ever?⁷⁴

بَابُ الْحَائِضِ وَالنَّفْسَاءِ تَقْرَأُ الْقُرْآنَ

Chapter 19 – The menstruating woman and the one with post-childbirth bleeding (*Nafsa'a*), reciting the Quran

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ حَمَّادٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَائِضُ تَقْرَأُ الْقُرْآنَ وَ تَحْمَدُ اللَّهَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, and Hammad, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The menstruating woman can recite the Quran and Praise Allah^{azwj}'.⁷⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَقْرَأُ الْحَائِضُ الْقُرْآنَ وَ النِّفْسَاءُ وَ الْجُنْبُ أَيْضًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The menstruating woman can recite the Quran, and the one with the post-childbirth bleeding (*Nafsa'a*), and the one with sexual impurity'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الطَّامِثِ تَسْمَعُ السَّجْدَةَ قَالَ إِنْ كَانَتْ مِنَ الْعَرَائِمِ فَلْتَسْجُدْ إِذَا سَمِعَتْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeyda who said,

'I asked Abu Ja'far^{asws} about the menstruating woman hearing the (Verse of) the Prostration (in the Quran). He^{asws} said: 'If it was from the determined ones, so let her prostrate when she hears it'.⁷⁷

⁷⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 18 H 4

⁷⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 19 H 1

⁷⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 19 H 2

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ التَّعْوِيزِ يُعْلَقُ عَلَى الْحَائِضِ فَقَالَ نَعَمْ إِذَا كَانَ فِي جِلْدٍ أَوْ فِضَّةٍ أَوْ قَصَبَةٍ حَدِيدٍ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the amulet hanging upon the menstruating woman. So he^{asws} said: 'Yes, when it was (enveloped) inside a skin, or silver, or an iron tube'.⁷⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ التَّعْوِيزِ يُعْلَقُ عَلَى الْحَائِضِ قَالَ نَعَمْ لَا بَأْسَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the amulet hanging upon the menstruating woman. He^{asws} said: 'Yes, there is no problem'.

قَالَ وَ قَالَ تَقْرُؤُهُ وَ تَكْتُبُهُ وَ لَا تُصِيبُهُ يَدُهَا وَ رُويَ أَنَّهَا لَا تَكْتُبُ الْقُرْآنَ .

He (the narrator) said, 'And he^{asws} said: 'She can recite it and write it, but her hand cannot touch it'. And it is reported that she cannot write the Quran.⁷⁹

بَابُ الْحَائِضِ تَأْخُذُ مِنَ الْمَسْجِدِ وَ لَا تَضَعُ فِيهِ شَيْئاً

Chapter 20 – The Menstruating woman can take something from the Masjid and she cannot place anything in it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ كَيْفَ صَارَتْ الْحَائِضُ تَأْخُذُ مَا فِي الْمَسْجِدِ وَ لَا تَضَعُ فِيهِ فَقَالَ لِأَنَّ الْحَائِضَ تَسْتَطِيعُ أَنْ تَضَعَ مَا فِي يَدِهَا فِي غَيْرِهِ وَ لَا تَسْتَطِيعُ أَنْ تَأْخُذَ مَا فِيهِ إِلَّا مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws}, 'How did it come to be that the menstruating woman can take what is in the Masjid and she cannot place anything in it?' So he^{asws} said: 'Because the menstruating woman does have the leeway that she places whatever is in her hand to be somewhere else, but she does not have the leeway if she takes what is in it (Masjid), except from it (what is with her to place it)'.⁸⁰

⁷⁷ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 3

⁷⁸ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 4

⁷⁹ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 5

⁸⁰ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 20 H 1

باب الْمَرْأَةِ يَرْفَعُ طَمَنُهَا ثُمَّ يَعُودُ وَ حَدَّ الْيَأْسِ مِنَ الْمَحِيضِ

Chapter 21 – The woman’s menstruation (*Haydh*) is raised, then it returns, and a limit of the despair from the menstruation (*Haydh*) (menopause)

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَيْصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ امْرَأَةٍ ذَهَبَ طَمَنُهَا سِنِينَ ثُمَّ عَادَ إِلَيْهَا شَيْءٌ قَالَ تَتْرُكُ الصَّلَاةَ حَتَّى تَطْهَرَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al Ays Bin Al Qasim who said,

‘I asked Abu Abdullah^{asws} about a woman whose menstruation (*Haydh*) had gone away for years, then something returned to her. He^{asws} said: ‘She should leave the *Salaat* until she is clean’.⁸¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَرْأَةُ الَّتِي قَدْ بَيَّسَتْ مِنَ الْمَحِيضِ حَدُّهَا خَمْسُونَ سَنَةً .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from one of our companions who said,

‘Abu Abdullah^{asws} said: ‘The woman who has despaired from the menstruation (*Haydh*), her limit is (age of) fifty years’.

و رُوِيَ سِتُونَ سَنَةً أَيْضًا .

And it has been reported as (age of) sixty years as well.⁸²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ طَرْيَفٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا بَلَغَتِ الْمَرْأَةُ خَمْسِينَ سَنَةً لَمْ تَرَ حُمْرَةً إِلَّا أَنْ تَكُونَ امْرَأَةً مِنْ قُرَيْشٍ .

A number of our copanions, from Ahmad Bin Muhammad, from Al Hassan Bin Tareyf, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When the woman reaches fifty years, she would not see red (blood) except if she happens to be a woman from Qureysh’.⁸³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَدَّ الَّتِي قَدْ بَيَّسَتْ مِنَ الْمَحِيضِ خَمْسُونَ سَنَةً .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin yahya, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A limit of the one who despairs from the menstruation (*Haydh*) is fifty years (of age)’.⁸⁴

⁸¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 1

⁸² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 2

⁸³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 3

باب الْمَرَأَةِ يَرْفَعُ طَمَثُهَا مِنْ عِلَّةٍ فَتُسْقَى الدَّوَاءَ لِيَعُودَ طَمَثُهَا

Chapter 22 – The woman whose menstruation (*Haydh*) is raised due to illness, so she drinks the medicine in order for her menstruation (*Haydh*) to return

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ رِفَاعَةَ بْنِ مُوسَى النَّخَّاسِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قُلْتُ أَشْتَرِي الْجَارِيَةَ فَتَمَكَّتْ عِنْدِي الْأَشْهُرَ لَا تَطْمَتُ وَلَا تَطْمَتُ مِنْ كِبَرٍ وَ أَرِيهَا النِّسَاءَ فَيَقُولْنَ لِي لَيْسَ بِهَا حَبْلٌ فَمَا لِي أَنْ أَكْحَمَهَا فِي فَرْجِهَا فَقَالَ إِنَّ الطَّمْتُ قَدْ تَحْبِسُهُ الرِّيحُ مِنْ غَيْرِ حَبْلٍ فَلَا بَأْسَ أَنْ تَمَسَّهَا فِي الْفَرْجِ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Rafa'at Bin Musa Al Nakhhas who said,

'I asked Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} saying, 'I bought the slave girl, and she remained with me for months not menstruating, and that was not due to old age, and I showed her to the woman, so they said to me, 'There is no pregnancy with her. So is it for me that I copulate with her in her private part?' So he^{asws} said: 'The wind could have withheld the menstruation (*Haydh*) from without a pregnancy, so there is no problem if you touch her in the private part'.

قُلْتُ فَإِنْ كَانَ بِهَا حَبْلٌ فَمَا لِي مِنْهَا قَالَ إِنْ أَرَدْتَ فِيمَا دُونَ الْفَرْجِ .

I said, 'Supposing if there was a pregnancy with her, so what would be for me, from her?' He^{asws} said: 'If you intend so, in what is besides the private part'.⁸⁵

ابْنُ مَحْبُوبٍ عَنْ رِفَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَشْتَرِي الْجَارِيَةَ فَرُبَّمَا احْتَبَسَ طَمَثُهَا مِنْ فَسَادِ دَمٍ أَوْ رِيحٍ فِي الرَّجْمِ فَتُسْقَى الدَّوَاءَ لِذَلِكَ فَتَطْمَتُ مِنْ يَوْمِهَا أَوْ فَيَجُوزُ لِي ذَلِكَ وَ أَنَا لَا أَدْرِي ذَلِكَ مِنْ حَبْلٍ هُوَ أَوْ مِنْ غَيْرِهِ فَقَالَ لِي لَا تَفْعَلْ ذَلِكَ

Ibn Mahboub, from Rafa'at who said,

'I said to Abu Abdullah^{asws}, 'I bought the slave girl. So sometimes her menstruation (*Haydh*) gets withheld from the spoilage of the blood, or wind in the womb. So she drinks the medicine for that, and she menstruates from that day. Is that allowed for me and I do not know whether that is from a pregnancy or from something else?' So he^{asws} said to me: 'Do not do that'.

فَقُلْتُ لَهُ إِنَّهُ إِنَّمَا ارْتَفَعَ طَمَثُهَا مِنْهَا شَهْرًا وَ لَوْ كَانَ ذَلِكَ مِنْ حَبْلٍ إِنَّمَا كَانَ نُطْفَةً كَنُطْفَةِ الرَّجُلِ الَّذِي يَعْزَلُ فَقَالَ لِي إِنَّ النُّطْفَةَ إِذَا وَقَعَتْ فِي الرَّجْمِ تَصِيرُ إِلَى عِلْقَةٍ تَمُّ إِلَى مُضْغَةٍ تَمُّ إِلَى مَا شَاءَ اللَّهُ وَ إِنَّ النُّطْفَةَ إِذَا وَقَعَتْ فِي غَيْرِ الرَّجْمِ لَمْ يَخْلُقْ مِنْهَا شَيْءٌ فَلَا تَسْقِهَا دَوَاءً إِذَا ارْتَفَعَ طَمَثُهَا شَهْرًا وَ جَارَ وَ قَتْنَهَا الَّذِي كَانَتْ تَطْمَتُ فِيهِ .

So I said to him^{asws}, 'But rather, her menstruation (*Haydh*) had been raised from her for months, and had that been from a pregnancy, rather it would have been a seed like the seed of the man who isolates (ejaculates outside)'. So he^{asws} said to me: 'The seed, when it falls into the womb, comes to be a cloth, to comes to be a lump, and to whatever Allah^{azwj} so Desires; and when the seed falls into other than the womb, nothing is Created from it, therefore do not give her the medicine to drink

⁸⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 4

⁸⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 1

when her menstruation (*Haydh*) is raised for months, or it exceeds her time which she was menstruating in previously'.⁸⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ دَاوُدَ بْنِ فَرَّقِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ اشْتَرَى جَارِيَةً مُدْرَكَةً وَ لَمْ تَحِيضْ عِنْدَهُ حَتَّى مَضَى لِدَلِكِ سِتَّةَ أَشْهُرٍ وَ لَيْسَ بِهَا حَبْلٌ قَالَ إِنْ كَانَ مِثْلَهَا تَحِيضُ وَ لَمْ يَكُنْ ذَلِكَ مِنْ كِبَرٍ فَهَذَا عَيْبٌ تُرَدُّ مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Dawood Bin Farqad who said,

'I asked Abu Abdullah^{asws} about a man who buys an unaware slave girl (not an adult), and she does not menstruate with him until six months pass by for that, and there is no pregnancy with her. He^{asws} said: 'If it was such that the likes of her do tend to menstruate, and that does not happen to be due to old age, so that is a fault. You can repudiate from it (they acquisition)'.⁸⁷

بَابُ الْحَائِضِ تَخْتَضِبُ

Chapter 23 – The menstruating woman dyes (hair)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلِ بْنِ الْيَسَعِ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تَخْتَضِبُ وَ هِيَ حَائِضٌ قَالَ لَا بَأْسَ بِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sahl Bin Al Yas'a, from his father who said,

'I asked Abu Al-Hassan^{asws} about the woman dyeing (her hair) and she is menstruating. He^{asws} said: 'There is no prolem with it'.⁸⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) تَخْتَضِبُ الْمَرْأَةُ وَ هِيَ طَامِثٌ قَالَ نَعَمْ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza who said,

'I said to Abu Ibrahim^{asws} (7th Imam^{asws}), 'Can the woman dye (her hair) and she is menstruating?' He^{asws} said: 'Yes'.⁸⁹

بَابُ غَسْلِ ثِيَابِ الْحَائِضِ

Chapter 24 – Washing the clothes of the menstruating woman

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سَوْرَةَ بْنِ كَلْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ الْحَائِضِ أَوْ تَغْسِلُ ثِيَابَهَا الَّتِي لَيْسَتْ فِيهَا طَمْثٌ قَالَ تَغْسِلُ مَا أَصَابَ ثِيَابَهَا مِنَ الدَّمِ وَ تَدْعُ مَا سِوَى ذَلِكَ قُلْتُ لَهُ وَ قَدْ عَرِقَتْ فِيهَا قَالَ إِنْ الْعَرِقَ لَيْسَ مِنَ الْحَيْضِ .

⁸⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 2

⁸⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 3

⁸⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 22 H 1

⁸⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 22 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Sowrat Bin Kuleyb who said,

'I asked Abu Abdullah^{asws} about the menstruating woman, should she wash her clothes which wears during her menstruation (*Haydh*)?' He^{asws} said: 'She should wash what has been hit, from her clothes, from the blood, and she can leave what is besides that'. I said to him^{asws}, 'And she has sweated in them'. He^{asws} said: 'The sweat is not from the menstruation (*Haydh*)'.⁹⁰

عَلِيُّ بْنُ إِبرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عُقْبَةَ بْنِ مُحَرَّرٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْحَائِضُ تُصَلِّي فِي ثَوْبِهَا مَا لَمْ يُصِبْهُ دَمٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Uqba Bin Muhraz, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The menstruating woman can pray *Salaat* in her clothes which have not been hit by the blood'.⁹¹

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنِ الْعَبْدِ الصَّالِحِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ أُمُّ وَلَدٍ لِأَبِيهِ فَقَالَتْ جُعِلَتْ فِدَاكَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ وَ أَنَا أَسْتَحْيِي مِنْهُ فَقَالَ سَلِي وَلَا تَسْتَحْيِي قَالَتْ أَصَابَ ثَوْبِي دَمَ الْحَيْضِ فَغَسَلْتُهُ فَلَمْ يَذْهَبِ أَثَرُهُ فَقَالَ اصْبَغِيهِ بِمِشْقٍ حَتَّى يَخْتَلِطَ وَ يَذْهَبَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

(It has been narrated) from Al-Abd Al-Salih^{asws} (7th Imam^{asws}), said, 'A mother of the child of his^{asws} father^{asws} asked him^{asws}, so she said, 'May I be sacrificed for you^{asws}! I would like to ask you^{asws} about something but I am too embarrassed from it'. So he^{asws} said: 'Ask me^{asws} and do not be embarrassed'. She said, 'The blood of menstruation (*Haydh*) hit my clothes, so I washed them, but its effects did not go away'. So he^{asws} said: 'Dye it with Mishq (a dye) until it gets mixed up and goes away'.⁹²

باب الْحَائِضِ تُنَاوِلُ الْخُمْرَةَ أَوْ الْمَاءَ

Chapter 25 – The menstruating woman fetching the prayer-mat, or the water

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْحَائِضِ تُنَاوِلُ الرَّجُلَ الْمَاءَ فَقَالَ قَدْ كَانَ بَعْضُ نِسَاءِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَسْكُبُ عَلَيْهِ الْمَاءَ وَ هِيَ حَائِضٌ وَ تُنَاوِلُهُ الْخُمْرَةَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the menstruating woman fetching the water for the man'. So he^{asws} said: 'It was so that

⁹⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 23 H 1

⁹¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 23 H 2

⁹² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 23 H 3

some of the wives of the Prophet^{saww} would pour the water for him^{saww}, and she would be menstruating, and she would fetch the prayer-mat for him^{saww}.⁹³

تَمَّ كِتَابُ الْحَيْضِ مِنْ كِتَابِ الْكَافِي وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ .

The book of Menstruation (*Haydh*) from Al Kafi is completed, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and may Allah^{azwj} Send Blessings upon Muhammad^{saww} and his^{saww} progeny^{asws}

⁹³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 24 H 1